

Improvement Era

Vol. XX

MAY, 1917

No. 7



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints
Published Monthly by the General Board at Salt Lake City, Utah



Sympathy Is Grateful

When you're sorrowing. But it doesn't pay bills. An insurance policy is full of the right sort of sympathy when your property is destroyed. And no one should neglect to secure protection against such a contingency. We give you the maximum of insurance at minimum of cost. Let us quote you rates.

Home Fire Insurance Co. of Utah

Salt Lake City, Utah. 22 Main Street.
"Keep Money at Home."

The Ideal Shoe for
Spring and Summer Wear

Z. C. M. I. Western Scout SHOES

ASK YOUR DEALER FOR THEM

For Boys, Youths, Men.
Light, but Strong and
Durable

CHEAP—SERVICEABLE



We Manufacture
"The LEADER"
and
"EVERWEAR"
OVERALLS

"Whitney's Popular History of Utah"

IN ONE
HANDSOME VOLUME

THE HISTORY OF THE WEST

From Prior to the Advent of the
Pioneers to October, 1916
Contains over 600 pages and 250
Portraits and Views

Price: Cloth Embossed, \$2.00
 $\frac{3}{4}$ Morocco, - 2.50

Deseret News Book Store

6 Main Street, Salt Lake City, Utah



Tackle Branded

Shows
Quality
under every
Test

Veribest
TRADE MARK

It's sold by
a dealer
in your
Town

Strevell-Paterson Hardware Co.

Wholesale Only

Salt Lake City, Utah

Mother

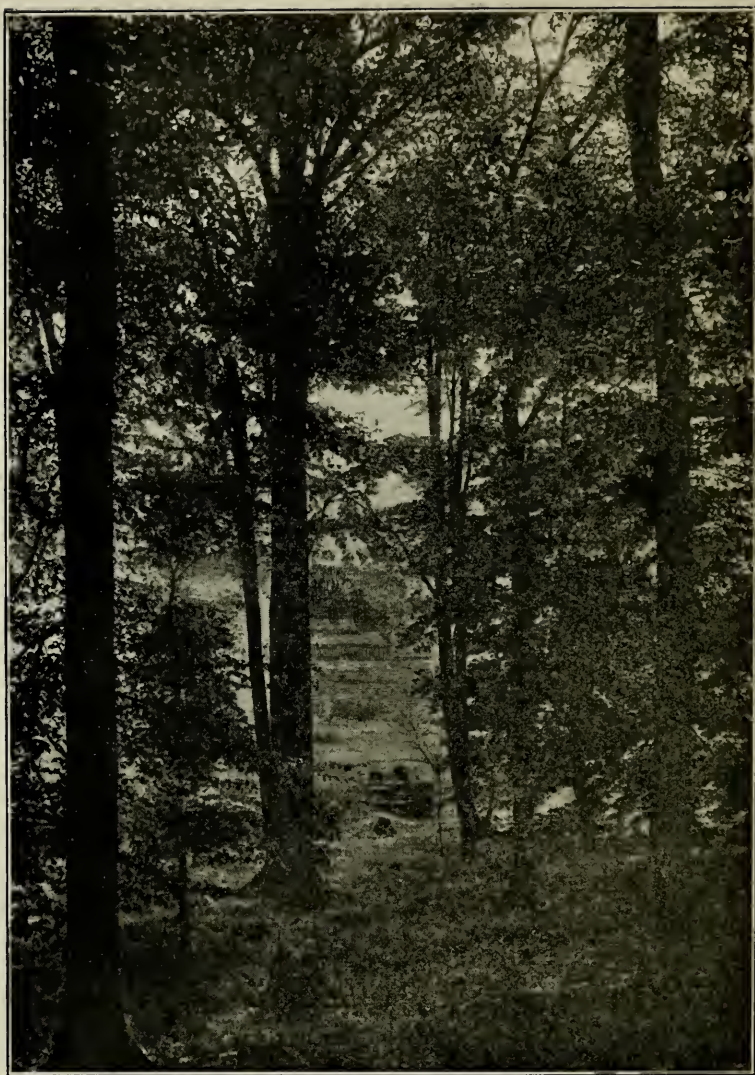
A writer in *The Fra* speaks of "Captain Jack" Crawford, and incidentally tells a good story of Jack's loyalty to his mother. Captain Jack Crawford died just a few weeks after "Buffalo Bill" Cody had passed the divide. They were born the same year, lived much the same life, and achieved much the same kind of fame. However, they were greatly different. Cody was a showman all the time, and with his "Wild West" perhaps lured many a boy to leave home to fight Indians. But Jack was more serious and kind, and is said to have exercised a wonderful influence for good among boys. "His attitude," says the *Fra* writer, "was anti-smoke, anti-booze, and anti-go-west and shoot Indians." He considered "Bill" Cody a vain pretender, and believed him to have a bad influence on the American boy. Captain Jack was chief of the U. S. Scouts in the Custer campaign. He served when a young boy in the Civil war, and later went West and fought Indians for twenty years, with Sitting Bull at the Little Big Horn, and the Apaches in New Mexico. Recently, when about seventy years of age, he visited East Aurora, where it was that Felix Shay heard him tell this story of taking a long trail, without food, the last half without water. Toward evening, he saw smoke over a mountain range. 'Round the camp fire were a dozen good enough white men, just a little bit-tipsy. They invited Jack to eat and to drink—and to drink first. Jack was a teetotaler. He refused. To refuse to drink with a man was a reflection on the man's character—an insult. His host "drew" on him! "Before you shoot," commanded Jack, "let me tell you a story." Quickly he sketched his boyhood, his army life, and then his mother's death:

"It would take too long to tell you the kind of angel my mother was. She has been the guardian of my life. How often have I looked up when on the Trail and thought I could hear my mother's voice whispering to me. She said to me that last day: 'My dear, wild, reckless boy, Johnnie, did you know that your mother was going to heaven?' My heart was torn to pieces. 'Mother, when you are gone I am afraid of myself. I am afraid I will go wrong.' She said: 'Give me one promise—I believe God will take care of my boy. Promise me that you will never touch intoxicants. Then it won't be so hard to leave this world.' I gave that promise. I folded my arms and looked into the muzzle of a six-shooter. 'Boys, as God is my judge, you have got the drop on me; you can kill me, but you can not make me break a promise I made to my dying mother.'" * * *

The men turned the angles of their guns, and each gave six sure shots into the heart of the Little Brown Jug! "Then," said Captain Jack, "we had a supper that was a supper, and," whimsically, "after my story, my companions were sober as judges!"

The Fra writer adds:

"You may discount this story all you please, for facts, sentiment, or construction—that is your privilege! But, I wonder can you hear it as I heard it: that dying mother sobbing—'My dear, wild, reckless boy, Johnnie!'"



Copyright by Geo. Edward Anderson, Springville, Utah.

THE SACRED GROVE—SCENE OF JOSEPH SMITH'S FIRST VISION

The grove is located a short distance west of the old Smith home, near Palmyra, New York. The woodman's ax has never touched it since the vision, except to remove fallen and decaying timber. See *Comprehensive History of the Church*, by B. H. Roberts, in *Americana*.

IMPROVEMENT ERA

Vol. XX

MAY, 1917

No. 7

Christ in the Traditions of American Native Races

By B. H. Roberts

II

VII—Signs of Messiah's Birth in Native American Traditions

Taking up the line of investigation proposed in the closing paragraph of the former chapter of this writing, I consider first the signs of Messiah's birth as they are to be found in the traditions of the native American races. But first a word in relation to traditions in general. It often happens that they are somewhat like the images reflected by a mirror shattered into a thousand fragments, whose broken parts distort into fantastic shapes the objects they reflect. Still there is always a basis of truth in them if one only has the patience to run it down to last analysis. On this theme Mr. H. H. Bancroft in his *Native Races* remarks:^a

"Every trace of the circumstances that give rise to a tradition is soon lost, although the tradition itself in curiously modified forms is long preserved. Natural convulsions, like floods and earthquakes, famines, wars, tribal migrations, naturally leave an impression on the savage mind which is not easily effaced, but the fable in which the record is embodied may have assumed a form so changed and childish that we pass over it today as having no historical value, seeking information only in an apparently more consistent tale, which may have originated only at a recent date from some very trivial circumstance. * * * But the traditions of savages, valueless by themselves for a time more remote than one or two generations, begin to assume importance when the events narrated have been otherwise ascertained by the records of some contemporary nation, throwing indirectly much light on history which they were powerless to reveal."

Accepting as reasonable these reflections, I wish to add that having the Old and New Testaments,—the records of contemporary nations—to throw light upon the source of many of these

^aVol. V, pp. 137-8.

American traditions, we are in possession of that which makes them assume the importance to which Bancroft alludes.

With reference to native American traditions in general, as reflecting some knowledge of Biblical truths, Von Humboldt says:

"The cosmogony of the Mexicans; their traditions of the mother of mankind fallen from her state of happiness and innocence; the idea of a great inundation, in which a single family escaped on a raft; the history of a pyramidal edifice raised by the pride of men, and destroyed by the anger of the gods; the ceremonies of absolution practiced at the birth of children; those idols made with the flour of kneaded maize, and distributed in morsels to the people assembled in the temples; the confession of sins made by the penitents; those religious associations, similar to our convents, of men and women; the universal belief that white men, with long beards and sanctity of manners, had changed the religion and political systems of nations;—all these circumstances had led the priests who had accompanied the Spanish army [into Mexico] at the time of the conquest [under Cortez] to the belief that at some very distant epoch Christianity had been preached in the new continent. Some learned Mexicans have imagined that the Apostle St. Thomas was the mysterious personage, high priest of Tula, whom the Cholulans acknowledged under the name of Quetzalcohuatl [kate-sal-quatl]."^b

The high authority of Humboldt for the existence of these traditions among the native peoples of America, which so clearly link up with many incidents of the Bible narrative, should be kept in mind.^c His summary of these traditions, however, suggests a larger view of the subject than is intended to be investigated here. It is my purpose to confine this present inquiry to those things only which are immediately related to the visit of Messiah to the western hemisphere. And first as to the sign of his birth, the three days of continuous light and the appearance of a new star. As already suggested in the previous chapter, the phenomenon of a day and a night and a day of continuous light would be a fact so unusual that it would not likely be forgotten by a people, or fail of perpetuation in their traditions. Neither has it. Fuentes Y. Guzman, (fuentes-goose-man), compiler of native documents, and followed by Juarros, tells of a certain Quiche prince who made a division

^b*Travels in America*, (Humboldt), Vol. I, pp. 196-7.

^cLet it be remembered how many of these incidents are in this one passage: The fall of man, through the loss of the innocence of the mother of mankind; the flood; the escape of a single family; the tower destroyed by the anger of the gods; the custom of absolution attending on child birth, so nearly resembling a like custom among the Hebrews; the ceremonies that suggest the holy Eucharist of the Christian faith; the confession of sins; the advent of white men with beards, and sanctity of manners who reformed the native religion and governments—all tending to lead the Spanish invaders to conclude that in some way or other the native races of America had been in contact with Bible knowledge, and the main truths of the Christian religion. The manner of this contact with Bible knowledge and with the gospel is of course given in the Book of Mormon.

of his kingdom into three parts. One part he retained himself, one he gave to his oldest son, and the third to his second son. "This division was made on a day when three suns were seen, which has caused some to think," remarks Juarros, "that it took place on the day of the birth of the Redeemer, a day on which it is commonly believed that such a meteor was observed."^d The "day when three suns were seen" easily accords with the two days and a night of continuous light spoken of in the Book of Mormon.

Another allusion to this same event is mentioned by the Mexican native writer Ixtlilxochitl (east-leel-ho-che'etl), quoted by Bancroft, who in giving an account of the second Nahua age—the "sun of air" age, as distinguished from the first age, known as the "sun of water" age, for the reason that it ended in a flood, "which covered even the most lofty mountains;" while the second ended in "a great hurricane which swept away trees, rocks, houses, and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach"—speaking of this second age, I say, Ixtlilxochitl, declares that there was a stoppage of the sun "for a whole day in his course, as at the command of Joshua, as recorded in the Old Testament."^e Bancroft also calls attention to the fact that Veytia (vay-tee'a), a native Mexican writer of high standing—1718-1780—author of *Antiquities of Mexico*, refers to this same native tradition of the sun stopping for a whole day in his course; and he places the incident as occurring previous to the tempest and a period of darkness,^f which, of course, places the events in the order required by the Book of Mormon narrative—first the three days of light as one day, then later the period of tempest, earthquakes and darkness. The "apparent stopping of the sun for a whole day," would give the period of uninterrupted light required by the Book of Mormon's sign of Messiah's birth; and the "stopping of the sun for one whole day," could easily be the imperfect statement of the native tradition for the strange phenomenon of three days of continuous light.

The noted Prussian ethnologist, Adolf Bastian, traveler in Mexico, and a writer upon its antiquities, relates that at the disappearance of Topiltzin (to-pil-seen') or Quetzalcohuatl (katesal-qua'-tl) a native culture hero of Mexico most nearly resembling the character of the Christ, "both sun and moon were

^dJuarros' *History of Guatemala*, 1857, pp. 7-9, quoted by Bancroft, see *Native Races*, Vol. V, p. 566.

^eQuoted by Bancroft, *Native Races*, Vol. V, pp. 209, 210.

^f*Ibid.* For brief statement respecting Veytia, see the writer's *New Witness for God*, Vol. III, p. 6, foot note.

covered in darkness, while a single star appeared in the heavens."^g It will be observed here, of course, that the order of events is the reverse of that given in the Book of Mormon; and also the reverse of that given by Veytia. In these the appearance of the star precedes the three days of darkness; in the tradition mentioned by Bastian, it follows. May that result from the faulty statement of the traditions? And if so, if the appearing of the star preceded the darkness, the latter being the sign of Messiah's death, then we have found in this statement the other sign of Messiah's birth mentioned in the Book of Mormon—"a new star did appear."^h

VIII—*Signs of Messiah's Death in Native American Traditions*

As the signs attendant upon the death of Messiah, as given in the Book of Mormon, are more impressive than the signs of his birth, so is it reasonable to expect that the traces of those signs of his death will be more prominent in the traditions of the native American races than the signs of his birth. And in this our expectation is not disappointed. It will be recalled that the signs of Messiah's death, as set forth in the Book of Mormon, were terrible tempests, storms and whirlwinds upon all the face of the land of the western world, attended by awful convulsions of nature—mountains sinking, valleys transformed to mountains by great upheavals and earthquakes; many cities were set on fire, and others were sunk into the depths of the sea, and some were buried under mountainous heaps of earth. This storm period lasted for the space of three hours, and greatly changed the face of the land—the coast lines and mountainous landscapes. And after these terrible convulsions of nature had ceased they were followed by three days of vaporous darkness. No light was seen; sun, moon, and stars were veiled, and no light could be made. Neither torch nor other form of combustible material could be kindled by man's ingenuity. So dense were the vapors of darkness that the people who survived the period of tempest and earthquake, could feel them. Dreadful indeed was the impression made by this event upon the minds of the people of that generation. All this, so awe-inspiring, can be easily traced in the traditions of the native American races. It is true that the exact order of the happenings as set forth in the Book of Mormon are not always followed in the traditions. Sometimes the signs of Messiah's birth follow the account of

^gBastian quoted at length by P. De Roo, *History of America before Columbus*. De Roo associates the darkness of the period with the death of the Savior.

^hIII Nephi 1.

physical disturbances that attended upon his death, and sometimes they follow the true order, and sometimes they are confused or mixed; but the fact of them is so universally attested that there can be no question but what the native traditions refer to the facts as set forth in the Book of Mormon.

Both the native writer Ixtlilxochitl (east-leel-ho-che'-etl) and Veytia, (vay-tee'-a) in a passage already quoted, described the second Nahua age, the age of the "sun and air," as having terminated with a great hurricane which swept away trees, rocks, houses and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach.ⁱ

Bancroft gives a Toltec tradition directly bearing upon this subject as follows:

"The sun and moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs happened, though there was no loss of life. This was in the year Ce Calli, which, the chronology being reduced to our system, proves to be the same date when Christ our Lord suffered, 33, A. D."^j

Kingsborough, quoting Bouturini (bo-too-ree'nee), says:

"Bouturini, commending the exact chronology of the ancient Mexicans, says: 'No pagan nation refers primitive events to fixed dates like the Indians. They recount to us the history of the creation of the world, of their ancestors long travel in Asia, with the years precisely distinguished by their corresponding characters. They record in the year of "Seven Rabbits" the great eclipse which happened at the crucifixion of Christ our Lord.'"^k

The date assigned for this eclipse of sun and moon (darkness), and the fact of attendant earthquakes in the foregoing quotations, is corroborated in a very remarkable manner by the native Peruvian historian Montesinos (mon-tay-see'-nos), quoted by Rivero and Tschudi. In giving a list of the Peruvian monarchs, when reaching the sixtieth, Monco-Capac III, our authors say: "According to the Amautas [Peruvian 'wise men,' or philosophers] this prince reigned in the year two thousand nine hundred and fifty after the deluge, and consequently at the birth of Jesus Christ, an epoch when Peru [may not the remark have been intended to apply to the whole ancient American people and continent?] had reached her highest elevation and extension."^l Following this sixtieth monarch came Cyo-Manco-Capac III, (kah'-

ⁱ*Native Races*, Bancroft, Vol. V, pp. 209-210.

^j*Ibid.* p. 210.

^kKingsborough's *Mexican Antiquities*, Vol. VI, p. 176, note. Bouturini is an authority frequently quoted by Prescott, who has an extended note upon the valuable collection of native memorials of primitive civilization of America made by him. (See *Conquest of Mexico*, Vol. I, p. 126.)

^l*Peruvian Antiquities*, Tschudi, p. 59.

yo-manco-kah-pac), who reigned twenty years. He, by Huamantaco Amauta (nawa-man-ta-coama-oo'-ta), who reigned five years; which brings us to about^m the year thirty-two A. D., and then follows this statement of our author's which corroborates the date cited by Bancroft for the cataclysm under consideration, viz: "*During his reign [thirty-two or thirty-three A. D.], they experienced earthquakes that lasted several months.*"ⁿ

Brasseur de Bourbourg (brah-sieur de boor boor), to whom Bancroft gives high praise as an authority on the languages and traditions of Central America, speaks of physical cataclysms which, according to the native traditions, took place in Central America, and which are undoubtedly the imperfect accounts of those cataclysms which occurred at the death of Messiah, as recorded in the Book of Mormon. Brasseur became infatuated with the Atlantis theory, and regarded the native American traditions concerning the physical convulsions in nature as describing the submergence of the ancient Atlantis. With the theory of the learned Frenchman I have nothing to do. He may have made a wrong application of the facts of the native traditions. I think he did. But what I am interested in is the fact that so highly commended an authority draws from native sources the tradition of physical cataclysms which so nearly accord with the statements of fact in the Book of Mormon.^o After relating Brasseur's connection with the Atlantis theory, Baldwin says:

"In the first place, Brasseur de Bourbourg claims that there is in the Old Central American books a constant tradition of an immense catastrophe of the character supposed [i. e., the convulsions which submerged Atlantis]; that this tradition existed everywhere among the people when they first became known to Europeans; and that recollections of the catastrophe were preserved in some of their festivals, especially in one celebrated in the month of Izcalli, [eas-ca-ye], which was instituted to commemorate this frightful destruction of land and people, and in which 'princes and people humbled themselves before the divinity, and besought him to withhold a return of such terrible calamities.' This tradition affirms that a part of the continent extending into the Atlantic was destroyed in the manner supposed [submerged], and appears to indicate that the destruction was accomplished by a succession of frightful convulsions. Three are constantly mentioned, and sometimes there is mention of one or two others. 'The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic

^m*Peruvian Antiquities*, Tschudi, p. 60. Compare III Nephi, chap. VIII.

"I say "about" the year A. D., 32, for the reason that we do not know how long the reign of Manco-Capac III—who is represented in the foregoing quotation as reigning "at the time of the birth of Christ"—continued after the birth of Messiah; not long, evidently; but sufficiently long to make up the difference between A. D., 32, and the time of Messiah's death. Baldwin also refers to the same event, *Ancient America*, p. 266.

^o*Native Races*, Vol. V, pp. 127, 129.

fires to overwhelm and engulf it.' Each convulsion swept away portions of the land, until the whole disappeared, leaving the line of the coast as it is now. Most of the inhabitants, overtaken amid their regular employments, were destroyed; but some escaped in ships, and some fled for safety to the summits of high mountains, or to portions of the land which, for the time, escaped immediate destruction. Quotations are made from the old books in which this tradition is recorded which appear to verify his report of what is found in them. To criticise intelligently his interpretation of their significance, one needs to have a knowledge of those books and tradition equal at least to his own."^p

Nadaillac (nah-day-lac') also refers to the native traditions collected by Brasseur on this subject and quotes him as follows:

"If I may judge from allusions in the documents that I have been fortunate enough to collect, there were in these regions, at that remote date, convulsions of nature, deluges, terrible inundations, followed by the upheaval of mountains, accompanied by volcanic eruptions. These traditions are also met with in Mexico, Central America, Peru, and Bolivia."^q

Treating of a number of old Central American traditions on his own account, Nadaillac says:

"Other traditions allude to convulsions of nature, to inundations, and profound disturbances, to terrible deluges, in the midst of which mountains and volcanoes suddenly rose up."^r

Nothing, perhaps, connected with the signs of Messiah's death would be more impressive than the awful fact of the three days' darkness, and nothing would be more likely to be preserved in the traditions of the people than this singular fact. From generation to generation it would be remembered with terror. It is beyond question the traditional remembrance of that event which so terrorized the native Americans at every recurrence of an eclipse of the sun. Of this fact Bancroft remarks:

"The Mexicans were much troubled and distressed by an eclipse of the sun. They thought that he was much disturbed and tossed about by something, and that he was becoming seriously jaundiced. This was the occasion of a general panic, women weeping aloud, and men howling and shouting and striking the hand upon the mouth. There was an immediate search for men with white hair and white faces, and these were sacrificed to the sun, amid the din and tumult of singing and musical instruments. It was thought that should the eclipse become once total, there would be an end of the light, and that in the darkness the demons would come down to the devouring of the people."^s

^p*Ancient America*, pp. 176, 177.

^q*Pre-Historic America*, pp. 16, 17.

^r*Pre-Historic America*, p. 527.

^s*Native Races*, Vol. III, p. 110.

It was also the traditional remembrance of the terror of darkness, connected with the death of Messiah, which undoubtedly created the anxiety concerning the renewal of fire at the conclusion of each cycle of fifty-two years, recognized by the Mexican chronology. The Mexicans, as represented in some of the notes I have already quoted from different authors, hold the tradition of the destruction of the world at four successive epochs. And now Prescott:

"They looked forward confidently to another such catastrophe, to take place, like the preceding, at the close of a cycle, when the sun was to be effaced from the heavens, the human race from the earth, and when the darkness of chaos was to settle on the habitable globe. The cycle would end in the latter part of December, and, as the dreary season of the winter solstice approached, and the diminished light of day gave melancholy presage of its speedy extinction, their apprehensions increased; and on the arrival of the five unlucky days which close the year, they abandoned themselves to despair. They broke in pieces the little images of their household gods, in whom they no longer trusted. The holy fires were suffered to go out in the temples, and none were lighted in their own dwellings. Their furniture and domestic utensils were destroyed; their garments torn in pieces; and everything was thrown into disorder, for the coming of the evil genii who were to descend on the desolate earth. On the evening of the last day, a procession of priests, assuming the dress and ornaments of their gods, moved from the capital towards a lofty mountain, about two leagues distant, they carried with them a noble victim, the flower of their captives, and an apparatus for kindling the new fire, the success of which was an augury of the renewal of the cycle. On reaching the summit of the mountain, the procession paused till midnight; when, as the constellation of the Pleiades approached the zenith, the new fire was kindled by the friction of the sticks placed on the wounded breast of the victim. The flame was soon communicated to a funeral pile, on which the body of the slaughtered captive was thrown. As the light streamed up towards heaven, shouts of joy and triumph burst forth from the countless multitudes who covered the hills, the terraces of the temples and the housetops, with eyes anxiously bent on the mount of sacrifice. Couriers, with torches lighted at the blazing beacon, rapidly bore them over every part of the country; and the cheering element was seen brightening on altar and hearthstone, for the circuit of many a league, long before the sun, rising on his accustomed track, gave assurance that a new cycle had commenced its march, and that the laws of nature were not to be reversed for the Aztecs. The following thirteen days were given up to festivity."^t

Whence this terror of the darkness? Whence this rejoicing at the assurance of continued light? unless back of both terror and rejoicing, somewhere in the history of the people, there was some such circumstances as described in the Book of Mormon, which gave cause for this terror of darkness on the one hand, and the rejoicing at the assurance of a continuation of light on the other?

^t*Conquest of Mexico*, Vol. I, pp. 105-6.

IX—The Messiah in Native American Traditions

If the signs of Messiah's birth and death would find lodgement in native American traditions, still more would his remarkable advent among the people of the western world find a permanent place in their traditions. And this is found to be the fact; but the reader must not be surprised if he finds the native traditions on the subject much confused. All such traditions, as I have before remarked, are so confused. Besides, it must be remembered that there were several great characters among the inhabitants of the western world, according to the Book of Mormon, who would likely be confounded with Messiah at some point of their experiences in the native traditions; such as Moriancumer and Coriantumr among the Jaredites, the first and the last great leaders, respectively, of that ancient people. Then there is the first Nephi, Mulek, the first Mosiah, and several of the Lord's apostles chosen from among the Nephites that are likely to be confounded with Messiah, and their mission with his ministry among the people. But notwithstanding this confusion, I think evidences of the advent of Messiah in the western world are traceable in the native traditions.

Speaking of American "culture-heroes" in general, Bancroft says:

"Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes; appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappear as mysteriously and unexpectedly as they came; and finally, they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzalcohuatl appear in Cholula, [cho-lu'-la], Votan in Chiapas [chee-ah'-pass], Wixtepecocha [week-see-pa-co'-cha], in Oajaca [oah-ha'-cal], Zamna [Sam'na], and Cukulcan [koo-kool-can], with his nineteen disciples, in Yucatan, Gucumatx [goo-koo-matz'], in Guatemala [gwa-teh-mah'-la], Viracocha [ver-ra-co-cha], in Peru, Sume and Paye-Tome [pah-ye-to'-me], in Brazil, the mysterious apostles mentioned by Roasales [ro-sah'-les], in Chili, and Bochica [bo-chee'-kah], in Columbia. Peruvian legends speak of a nation of giants who came by sea, waged war with the natives, and erected splendid edifices, the ruins of many of which still remain. Besides these, there are numerous vague traditions of settlements of nations of white men, who lived apart from the other people of the country, and were possessed of an advanced civilization."^u

I suggest, in passing, that the part of the tradition which relates to the existence "of settlements or nations of white men

^u*Native Races*, Bancroft, Vol. V, pp. 23, 24.

who lived apart from the other people of the country, and were possessed of an advanced civilization," refers to those conditions that prevailed when the Nephites and Lamanites occupied the land; the former an industrious, civilized race, the latter an idle, savage race, conditions frequently referred to in the Book of Mormon, in describing the status of the Nephites and Lamanites, respectively.

Observe also that Bancroft, in the foregoing statement, says of some of the characters that, having accomplished their mission, they mysteriously disappeared. There are several such characters spoken of in the Book of Mormon. Such was the case with the second Alma, a noted Nephite character of the first half of the century immediately preceding the advent of Messiah. He was the first president or "judge" of the Nephite republic, also high priest of the church, uniting in his person the two offices—a thing not unusual among the Nephites,^v nor among the native Americans, if their annals may be trusted.^w After completing his life's mission, and making a remarkable prediction concerning the destruction of the Nephite people, Alma departed out of the land, "and it came to pass that he was never heard of more; as to his death or burial we know not of. Behold, this we know, that he was a righteous man; and the saying went abroad in the church, that he was taken by the Spirit, or buried by the hand of the Lord."^x In a similar manner, Nephi, the father of Nephi, the apostle, a very noted Nephite leader and prophet, departed out of the land in the same mysterious manner.^y

While the culture heroes of the native races of the western world are numerous and interesting, I am concerned only with those who bear the most striking resemblance to the Christ while on the western hemisphere.

The natives of Chili have the following tradition concerning one of their culture-heroes, who, both in character and action, closely resembles Messiah as he was known to the Nephites:

Rosales, in his inedited (i. e., unpublished but quoted by Kingsborough) History of Chili, declares that the inhabitants of that extremely southern

^v*Native Races*, Bancroft, Vol. V, pp. 23, 24. Such was the case with I Nephi and also Mosiah II. (Omni 5:12-22). Also King Benjamin. (Mosiah 1:2). In fact all the Nephite kings seem to have performed priestly functions; while under the republic Alma was made president of the state and high priest of the church, (Mosiah 29:42) and in the fifty-third year of the republic, Nephi, the son of Helaman, was, for a time, both president of the republic and high priest of the Church. (Helaman 3:37 and chap 4.)

^wThe Mexicans believed that Quetzalcohuatl united in his own person the character of king, priest, and prophet. (Kingsborough, Vol. VI, p. 213).

^xAlma 45:18, 19.

^yIII Nephi 1:1-3.

portion of America, situated at the distance of so many thousand miles from New Spain, and who did not employ paintings to record events, accounted for their knowledge of some of the doctrines of Christianity by saying, "that in former times, as they had heard their fathers say, a wonderful man had come to that country, wearing a long beard, with shoes, and a mantle such as the Indians carry on their shoulders, who performed many miracles, cured the sick with water, caused it to rain, and their crops and grain to grow, kindled fire at a breath, and wrought other marvels, healing at once the sick, and giving sight to the blind; and that he spoke with as much propriety and elegance in the language of their country as if he had always resided in it, addressing them in words very sweet and new to them, telling them that the Creator of the universe resided in the highest place of heaven, and that many men and women who were resplendent as the sun dwelt with him. They say that he shortly afterwards went to Peru, and that many in imitation of the habit and shoes which that man used, introduced among themselves the fashion of wearing shoes, and the loose mantle over the shoulders, either fastened with a clasp at the breast, or knotted at the corners."²

The points of comparison between the character referred to in the foregoing quotation and the Messiah in his ministry among the Nephites, are:

First: In personal appearance, if due allowance be made for the imperfect description in the tradition.

Second: In the character of the work performed, especially in the matter of healing the sick. While in their midst Jesus is represented by the Book of Mormon as saying to the Nephites:

"Have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy. * * * And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him."^a

"* * * And the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner did they bear record: The eye hath never seen, neither hath the ear heard before, so great and marvelous things as we saw and heard Jesus speak unto the Father, and no tongue can speak, neither can there be written by any man, neither can the heart of man conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father."^b

Fourth: Relative to teaching the people that many men and women were resplendent in their glory and were already dwelling with God, the Book of Mormon mentions the circumstance of Jesus taking very great pains to have recorded in the

²*Mexican Antiquities*, Kingsborough, Vol. VI, p. 419.

^aIII Nephi 17:7, 9.

^bIII Nephi 17:15-17.

Nephite annals the fact that many of the ancient Saints arose from the dead and appeared unto many and ministered unto them;^c and from the whole tenor of his instructions to the Nephites, as found in III Nephi, it is clear that there was ever present in his thought the fact of redeemed and glorified immortals dwelling with God in his Father's Kingdom.

Fifth: The reference in the quotation to the departure of the man-God for another land is paralleled in the Book of Mormon account of Jesus, where he is represented as declaring the existence of the lost tribes of the house of Israel, and the declaration of his intention to visit them. "Now," said he, "I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them."^d

X—*Quetzalcohuatl*

Of all the culture heroes of native American traditions, the character known among the Mexicans as Quetzalcohuatl (katesal-qua-tl) most nearly resembled the Christ in his mission to the western world. Lord Kingsborough, it is well known, is the foremost among those who have identified this traditionary personage with the Hebrew Messiah; and to this subject he devoted an incredible amount of labor and research.^e Those who seek to identify Quetzalcohuatl with the Apostle St. Thomas, chiefly Roman Catholic writers, may be dismissed with the remark that native American traditions assign too many of the qualities of Deity to Quetzalcohuatl to regard him merely as a man; and while many things are ascribed to him that are not in harmony with the character and mission of Messiah as set forth in the Book of Mormon, still one may trace the outlines of Messiah's advent and labors among the Nephites in the career of Quetzalcohuatl, as also the qualities of his divinity in what tradition ascribes to the Aztec deity. As for those adventures and human qualities found in Quetzalcohuatl not properly ascribable to Messiah, they arise, doubtless, out of the fact that the native traditions have confounded some of the exploits and characteristics of other great personages who have figured in their history with those of Messiah.

^cIII Nephi 18.

^dIII Nephi 17:4, see also chapter 16:1-3.

^eThose who desire to follow the researches of the noble author on this point can do so by consulting Vol. 8, of his elaborate work, pp. 5-51; also his explanations of plates 3, 10, 41 of the Vatican Codex with accompanying notes, Vol. VI. This is by no means all that his lordship writes upon the subject, but from these passages one may learn the substance of his theory, and the argument by which he sustains it.

As to the personal appearance of Quetzalcohuatl the following may be regarded as a fair summary:

"He was a white man, of portly person, broad brow, great eyes, long, black hair, and large round head, of exceedingly chaste, and quiet life, and of great moderation in all things. * * * Quetzalcohuatl is said to be a white man [some descriptions give him a bright, red face], with a strong formation of body, broad forehead, large eyes, black hair, and a heavy beard. He always wore a long, white robe; which, according to Gomara, was decorated with crosses."^f

In the Book of Mormon account of the advent of Messiah among the Nephites there is no description given of his features or person. This, upon first thought, may seem singular; and yet it is in strictest harmony with human conduct in the presence of such an event. Over-awed by the fact of the presence of a heavenly personage, men are liable to take no note of details of personal appearance. It is not until men are removed from the awe-inspiring circumstance itself that they begin to think of details connected with a heavenly apparition. I think it probable, therefore, that not until after the Nephite accounts were written of the personal ministrations of Jesus did those who beheld him begin to think out the details of his personal appearance; hence we have no description of him in their written annals, but we find it preserved—perhaps with more or less of error as to details—in the traditions of the people.

As to Quetzalcohuatl's general character while among the Mexicans, the following from Bancroft is of importance:

"This Quetzalcohuatl was god of the air, and as such had his temple, of a round shape and very magnificent. He was made god of the air for the mildness and gentleness of all his ways, not liking the sharp and harsh measures to which the other gods were so strongly inclined. It is to be said further that his life on earth was marked by intensely religious characteristics; not only was he devoted to the careful observance of all the old customary forms of worship, but he himself ordained and appointed many new rites,^g ceremonies, and festivals for the adoration of the gods;^h and it is held for certain that he made the calendar.ⁱ He had priests who were called Quequetzalcohua, that is to say 'priests of the order of Quetzalcohuatl.'^j The memory of him was engraved deeply upon the minds of the

^fJ. G. Muller quoted by Bancroft, *Native Races*, Vol. III, pp. 273, 274.

^gSee II Nephi 15:2, 10.

^hSee III Nephi 11:21, 28, also III Nephi 18: 1, 25. Compare these several passages from Nephi with the statement in the text.

ⁱThis may simply be the traditional remembrance of the fact that the sign of the birth of Jesus was made an epoch from which the Nephites thenceforward reckoned their time. See III Nephi 11:48.

^j"*Priests after the order of Quetzalcohuatl.*" The Book of Mormon teaches that the Nephites had the higher or Melchizedek priesthood among them. That is to say, the priesthood of their high priests was after the same order of priesthood as that held by the Son of God. Hence we have Alma saying: "I am called to speak after this manner [he was preaching obedience to the people] according to the holy order of God, which is in

people, and it said that when barren women prayed and made sacrifices to him, children were given to them.^k He was, as we have said, god of the winds, and the power of causing them to blow was attributed to him as well as the power of calming or causing their fury to cease. * * * He also arranged the calendar, and taught his subjects fit religious ceremonies; preaching specially against human sacrifices, and ordering offerings of fruits and flowers only. He would have nothing to do with the wars, even covering his ears when the subject was mentioned. His was a veritable golden age, as in the time of Saturn; animals and even men lived in peace, the soil produced the richest harvests without cultivation, and the grain grew so large that a man found it trouble enough to carry one ear; no cotton was dyed, as it grew of all colors, and fruits of all kinds abounded.^m

The "golden age" referred to in the closing sentence of the above quotation, doubtless has reference to those "three generations," or centuries following the advent of Messiah in the Western world, when there was practically a universal acceptance of the gospel, and a reign of righteousness, with peace and plenty following.ⁿ

Relative to Quetzalcohuatl in his capacity of Deity I shall quote the following passage from Lord Kingsborough's great work as representing the sum of his extensive research upon the subject and its elaborate presentation:

"How truly surprising it is to find the Mexicans * * * should have believed in the incarnation of the only son of their supreme god Tonacatecutli. For Mexican mythology speaking of no other son of that God except Quetzalcohuatl, who was born of Chimalman, the virgin of Tula, without connection with man, and by his breath alone, [by which may be signified his word or his will, announced to Chimalman by word of mouth of the celestial messenger, whom he dispatched to inform her that she should conceive a son], it must be presumed that Quetzalcohuatl was his only son. Other arguments might be adduced to show, that the Mexicans believed that Quetzalcohuatl was both god and man; that he had previously to his incarnation, existed from all eternity; that he had created both the world and man; that he descended from heaven to reform the world by penance; that

Christ Jesus. * * * And now I say unto you that this is the order after which I am called, yea to preach unto my beloved brethren." (Alma 5:44, 49). "I would that ye should remember that the Lord God ordained priests after his holy order, which was after the order of his Son, to teach these things unto the people." (Alma 12:1.)

^kCompare this statement with the following passage: "Behold, verily, verily, I say unto you, ye must watch and pray always, lest ye enter into temptation. * * * Therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (III Nephi 18:12, 21).

^m*Native Races*, Bancroft, Vol. III, pp. 259, 260, 274. For a description of the Nephite "golden age," whence comes this "golden age" of the tradition, see III Nephi, chapter 24, 28.

ⁿFor reference to the Nephite "golden age" of the tradition see III Nephi chapter 26, 27, 28. c. f. I Nephi 12.

he was born with the perfect use of reason; that he preached a new law, and, being king of Tula, was crucified for the sins of mankind, as is obscurely insinuated by the interpreter of the Vatican Codex, plainly declared in the traditions of Yucatan, and mysteriously represented in the Mexican paintings. * * * The reflection must have suggested itself to those who have perused the New Testament, that Christ is as frequently distinguished there by the appellation of the 'Son of Man,' as by that of the 'Son of God,' in reference no doubt to his humanity, and to the famous prophecy contained in the ninth verse of the ninth chapter of Isaiah: 'For unto us a child is born, unto us a son is given:' which Christians, on the authority of many passages in the four gospels, apply to Christ, although the Jews sometimes interpret it of the Messiah, and sometimes of King Hezekiah. The Mexicans bestowed the appellation of Topilitzin on Quetzalcohuatl; * * * and it may not be unreasonably assumed—since analogies, which are numerous and not isolated, as their number increases, increase also their ratio of probability—not only that the Mexicans were acquainted with Isaiah's famous prophecy, but to mark their belief of the accomplishment of that prophecy, in the person of Quetzalcohuatl, that they named him Topilitzin; no less on account of his having been born from a virgin of the daughters of men, than because another equally celebrated prediction of the same prophet declared that he should receive a name from that very circumstance: 'Therefore the Lord himself shall give you a sign, Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.' And the proper name Topilitzin does in fact bear a signification corresponding, if not literally, yet entirely in substance with that of Immanuel: since 'God with us,' which is the interpretation of the Hebrew name, means God domiciled amongst men; and the full force of the expression is preserved in the term Topilitzin, which might be interpreted the Son of Man, or God on a level with men: for the Mexicans believed that Quetzalcohuatl took human nature upon him, partaking of all infirmities of man, was not exempt from sorrow, pain, or death, and that he suffered voluntarily to atone for the sins of mankind."^o

As already remarked, there is much attributed to this Deity of native American tradition that seems incompatible with the character of Messiah, and with his labors while in the western hemisphere; but for all that one may see in outline here the leading truths respecting the Son of God as made known to the Nephites through prophecies and the Christ's personal advent among them, all of which is set forth in the Book of Mormon; while that which is not congruous to Messiah and his mission to the Nephites, results—as already pointed out—from the confusion of a number of traditions concerning several other great characters who have figured in native American history, and of whom the Book of Mormon speaks. But, in the foregoing excerpts from the works of those skilled in the lore of ancient America, we have the account of "The great or the glorious Man of the country,"^p that can be no other than the Hebrew Messiah—the Jesus Christ of the Book of Mormon. There are the signs of his death; his sudden advent among the people;

^oKingsborough's *Mexican Antiquities*, Vol. VI, p. 507.

^pThe happy suggestion of title is De Roo's.

his personal appearance—not incompatible with the personal appearance of Messiah, but rather in harmony with it; his birth of a virgin; his being the only Son of God; his name signifying “God with man;” his being the creator of heaven and earth; his crucifixion for the sins of the world; his being peculiarly “the Lord” to whom men prayed; his love of peace, his hatred of war; his respect for existing religion, yet his enlargement of it and the addition of religious rites and ceremonies; his teaching the people perfectly in their own tongue, yet also “in new and honied words;” his compassion for the sick, and healing them; his choosing special disciples to teach his religion and making them priests of the same order as himself; the beauty and gentleness of his religion that stands in such marked contrast to the subsequent harsh and sanguinary superstition that darkened the lives of the natives; his instructions as to historical records; his taking with him on his departure from the country four of the principal and most virtuous youths of the city of Cholula to the sea where he separated from them and sent back messages to his followers by them, promising to return;⁹ his prediction of other and white races to come and occupy the western world and rule it; his mysterious departure from the land, and his promise to return. All this, which so perfectly agrees both with the character and the ministry of Messiah among the Nephites, as described in the Book of Mormon, is set forth in such clearness that it cannot be discredited because of some evident fantasies and incongruities in other parts of the traditions.

XI—Modern Visits of the Christ in America

(a) *The appearing of Jesus the Christ to Joseph Smith:* In modern times also, as well as in ancient times, the Christ has visited the western world. Joseph Smith records such a visitation to him in the opening of the New Dispensation of the gospel, which the world has called “Mormonism.” Moved thereto by the conflict of existing opinions in the vicinity where his boyhood was spent, western New York—and by the admoni-

⁹Readers of the Book of Mormon will find in this circumstance a resemblance to the fact of Jesus granting to three of the twelve disciples chosen from among the Nephites the privilege of remaining on earth without tasting death until he should return in glory. And when it is remembered that in granting this request to the three Nephites Jesus coupled the name of John, the beloved disciple, in Judea, to whom had been granted the same privilege (St. John 21), sufficient ground work was laid for the tradition of the “four most virtuous youths” who were given a special mission by Quetzalcohuatl to his followers. The incident concerning the three Nephite disciples and the mention of John in connection with them will be found in III Nephi 28.

tion of St. James, that if any man lacked wisdom let him ask of God, "that giveth to all men liberally and upbraideth not," he sought and found God in a most remarkable visitation of both God the Father, and his Son, Jesus the Christ. The account of that visitation will never be told in a more illuminating manner than in his own words. Seeking for the wisdom he felt he needed, and in the manner prescribed by James—asking for it through prayer—he was first seized upon by the powers of darkness who seemed bent upon his destruction, and by whom, it would appear, he was about to be overwhelmed—"Just at this moment of great alarm," runs his narrative,

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—

"*'This is My Beloved Son, Hear Him!'*"

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight: that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men: having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them: and many other things did he say unto me, which I cannot write at this time."^r

Elsewhere, however, when giving an account of this wonderful visitation, the Prophet adds to the above narrative, that he received a promise that the fulness of the gospel would at some future time be made known unto him. Also that he was chosen to be an instrument in the hands of God to bring about some of his purposes in the New Dispensation.^s

This was the opening revelation of the New Dispensation of the gospel in the Fulness of Times, in which God has promised to gather "together in one all things in Christ, both which are in heaven, and which are on earth; even in him."^t When the solemn judgment of God against the modern religious world,—communicated in this revelation to Joseph Smith—is taken into account, and what has come of it,—the restoration to earth of the gospel of Jesus Christ, and the re-establishment of the Church of Jesus Christ among men, and what is yet to come of

^rJoseph Smith's *Journal History of the Church*, Vol. I, pp. 5, 6.

^sSee Letter to John Wentworth, published in full in Joseph Smith's *Journal History of the Church*, Vol. IV, pp. 536-7.

^tEphesians 1:9, 10.

it in the gathering of Israel, in the building of Zion, the coming of the Lord Jesus to reign on the earth, the complete redemption of the earth and the salvation of man—it must be admitted that the occasion was worthy of such a visitation, which in its brilliancy and glory and the effects produced surpasses all other accounts of the revelations that God the Father, and the Son have granted to man from the beginning.

(b) *The Appearing of Jesus Christ to Joseph Smith and Sidney Rigdon, in a Vision:* Twelve years after the first appearing of Jesus the Christ to Joseph Smith there was granted to this modern prophet and his companion in the ministry, Sidney Rigdon, a vision of the Lord Jesus in his glory, in heaven, upon the right hand of the Father. The description of the event as given by the Prophet is in an exalted strain; and the introduction of it, especially, is worthy of the old Hebrew Prophets:

“Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior:

“Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand;

“From eternity to eternity he is the same, and his years never fail.

“For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end;

“Great shall be their reward and eternal shall be their glory;

“And to them will I reveal all mysteries, yea all the hidden mysteries of my Kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my Kingdom;

“Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations;

“And their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought;

“For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor entered into the heart of man.

“We, Joseph Smith, Jun., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two,

“By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—

“Even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning.

“Of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ who is the Son, whom we saw and with whom we conversed in the heavenly vision;

“For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of St. John which was given unto us as follows.

"Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth;

"They who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust.

"Now this caused us to marvel, for it was given unto us of the Spirit;

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about;

"And we beheld the glory of the Son on the right hand of the Father, and received of his fullness;

And saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives;

"For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."^u

Then follows a revelation on the future state of man in the several kingdoms of glory he will inherit according to the varying degrees of his worthiness before God; which is but another way of saying, according to the status of his development in the things that make for righteousness and exaltation of character. It is indeed a noble revelation and worthy of careful and extended consideration; but here I am interested only in that part of it which sets forth the vision of the Christ to these men of the western world—the revelation of the Christ to men in America. Surely the testimony they bear adds something to the Christology of the world, since the vision glimpses the glory of the Christ in the heavenly kingdom, on his throne, at the right hand of the Father, and as being worshiped by the heavenly hosts. And what came of the vision, the revelation of the glories to be inherited in the future by man, according as his work woven into character shall be, makes the vision worthy to be given of God.

(c) *The appearing of Jesus the Christ to Joseph Smith at the Kirtland Temple, Ohio, 1836:* Four years later a vision of Jesus, the Christ, was again given to Joseph Smith, and to another associate in the ministry of the New Dispensation—Oliver Cowdery. The Temple at Kirtland, Ohio, in the interim had been erected by the Latter-day Saints at great sacrifice to them, and completed amid threatening portents from their enemies. Its solemn dedication—the services having extended through several days, from the 27th of March to Sunday the 3rd of April, inclusive—was completed, the assembly of the Saints, more than a thousand in number, had just partaken of the holy

^uDoc. & Coc., Sec. 76:1-24.

sacrament, the Lord's supper, and then Joseph Smith and Oliver Cowdery retired to the pulpit, and the veils which separated the pulpits—three of them—from the auditorium were dropped, and the two prophets bowed themselves in silent prayer; after which they rose and to both of them the following vision was opened: Joseph Smith describes it:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breast work of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber.

"His eyes were a flame of fire, the hair of his head was white, like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

"I am the First and the Last, I am he who liveth, I am he who was slain, I am your advocate with the Father,

"Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.

"Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

"For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house,

"Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

"Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house;

"And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen."^v

After this vision closed others followed on the same occasion, and they were of a very high order and mightily affected the development of the New Dispensation; but I remind myself and the reader that I am confined in this writing to setting forth the appearances of the Christ to men in America. And how splendid are these appearances of the Christ in the western world! How worthy of him, of his lofty character, of the dignity of his nature! These visits were not designed to gratify idle curiosity, but to serve mighty purposes that concern the salvation of men and the justice and mercy of God. Those visitations that took place in ancient times, were necessary to the knowledge and salvation of the races and nations of men in the western world, who for long periods of time were isolated from contact with those in the eastern world who had become enlightened concerning God and his purposes with reference to man and his earth life. These visitations that have occurred in America, in modern times, opened a new dispensation of the

^vDoc. & Cov. Sec. 110:1-10.

gospel and were needful for the perfect knowledge and salvation of all men, of all generations. For they opened a new era, the era of the "Dispensation of the Fulness of Times," in which God's work with reference to the complete redemption of the earth and the salvation of man will be consummated. The era in which all former dispensations of God's words, and works, and purposes, and means of salvation for man, together with all keys of authority necessary to the accomplishment of the same, shall be gathered into one whole and complete dispensation. As all streams of earth ultimately find their way to the oceans—at once their source and end,—so shall the new era, the "Dispensation of the Fulness of Times," receive and become the complement of all former dispensations, uniting end and source in one completed circle. Since there is such a dispensation in God's economy to men-ward, how fitting are these modern appearances of the Christ to introduce such a work and to continue its development!

XII—*The Relation of Latter-day Saints Temples to the Appearance of the Christ in the Western World*

"And the Lord whom ye seek, shall suddenly come to his Temple. * * * Behold, he shall come, saith the Lord of hosts." And then, as if seeking to fix the time of that coming by describing the conditions that should prevail at the time of it, the prophet adds:

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."^w

The coming of the Lord to his Temple here described has certainly not yet taken place, since none of the conditions described as attendant upon it have obtained, such as the difficulty of standing when he shall appear; the purifying of the sons of Levi; their offering being an offering in righteousness unto the Lord; the offering of Judah and Jerusalem being pleasant unto the Lord, as in the days of old. But surely such a coming will take place. He will come, and such coming will be attended by the results described by Malachi. This passage is one of a number from the Old Testament quoted by Moroni to Joseph Smith when revealing to him the existence of the Book of Mormon, and other things respecting the development of the work of the

^wMal. 3:2-4.

Lord in these last days, so that it has a relationship to the New Dispensation—it is one of the things to be realized in experience in that Dispensation—the Lord will come to his Temple.

From the beginning of the New Dispensation the matter of building temples in the western hemisphere—America, the land of Zion—has been a prominent and ever present activity of the Church of the Latter-day Saints. It grew out of the revealed knowledge in the Book of Mormon that the western hemisphere, after the waters of the flood in the days of Noah had receded from off the face of the land, that it “became a choice land above all other lands, a chosen land of the Lord;” also it was early decreed that it should be the land of the New Jerusalem, a city to be “built unto the house of Israel—unto the remnant of the seed of Joseph.” “For which thing,” continues the sacred historian, “there has been a type. For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not. Wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.”^x

Blessed are they to be who build this city, the New Jerusalem, the Zion of God in the western world; and “blessed are they to be who dwell therein,” for their garments are to be made white through the blood of the Lamb; “and they are they who are numbered among the remnant of the seed of Joseph [son of Jacob], who are of the house of Israel.”

Meanwhile, and awaiting the time for the building of the center place or city of Zion, with its temple, on which the glory of God shall visibly rest in a cloud by day and a pillar of fire by night—the Saints under the commandments of God have builded many cities of Zion and some temples. A temple was built in Kirtland, Ohio, and is still standing. Another was built in Nauvoo, which was destroyed by fire and tempest. In the settlements of the Rocky mountains the Saints have builded the following temples in the order named: St. George, in southern Utah; another at Logan, in northern Utah; another at Manti, in central Utah; and one—and the most notable of all—in Salt Lake City. One is building and is approaching completion at Cardston, in the province of Alberta, Canada; and another, as

^xBook of Ether, 13:1-8.

already stated in this writing, is now built in Hawaii, and is soon to be dedicated.

These temples are, in the highest conception of the term, monuments to the Christ in America. Holy Christian sanctuaries wherein the most sacred ordinances pertaining to the holy priesthood of God, and of the gospel are administered; and this for the dead of past ages as also for the living. In contemplating the relationship of these temples to the native races of America and their ancestry, it is well to remember that in the early revelations of the New Dispensation, both the holy city of Zion and its temple were to be built at Independence, Missouri—"on the borders by the Lamanites," the tribes of Indians formerly inhabiting the eastern and central parts of the United States, having been gathered and located by the national government in large bodies in the Indian Territory immediately west of Missouri. The first temple built in Utah was located in an Indian country, in St. George, where many tribes of Indians were within easy reach of it, and the great Navajo and other reservations of Indians are not far removed. Many members of these wild tribes have received the holy ordinances of this temple.

The temple in the province of Alberta is erected near the line of the United States of America and Canada, between two great Indian reservations. The south boundary line of the great Blood Indian reservation is within a stone's throw of the temple in Canada; and just over the national boundary line to the south of it, in the United States, is the great Crow Indian reservation. The temple in Hawaii, as already stated, is also in the midst of what are believed to be descendants of the ancient peoples of the west-world continents; so that these sanctuaries of the Lord Jesus Christ, these holy temples where sacred things are made known, where divine powers and heavenly knowledge are dispensed, are chiefly, so far, erected in the midst of the descendants of ancient America, who were of the House of Israel, and, in the main, descendants of Joseph, son of Jacob, to whom pertain many and great promises from the Lord, including the rights of the first born.^y

^yIt should be remembered that to Joseph, the son of Jacob, a double portion of honor was granted in Israel. While no tribe is especially called by Joseph's name, yet two tribes are his through his sons, *viz.*: the tribes of Manasseh and Ephraim. This came about in the following manner: Reuben, the first born of Jacob, defiled his father's wife, Bilhah; for which awful crime he lost his place as a prince in the house of Israel, which place was given indirectly to Joseph. Why I say indirectly, is because Ephraim, Joseph's younger son, was the one who received the blessing of the first born, and was placed as the first of the tribes of Israel. It is for this reason that the Lord was wont to say, "I am a Father to Israel, and Ephraim is my first born." (Jeremiah 31:3.) In proof of the things here set forth I quote the

Into these things, however, I may not enter further in this writing, because of the limits I have imposed upon myself. I have merely desired to present the great truth that not only in the eastern hemisphere did the Christ appear and minister to men, manifest God in the flesh, and make known the means of man's salvation, but in the western hemisphere also; that not only in ancient times did the Christ appear to men in the western world and instruct them, but also in modern times; that not only is Jesus the God of Israel, the Jehovah of the Jews, but the God of the whole earth, and the Redeemer of all men; that not only may we be assured that he really lived with men on the earth and appeared unto them upon both its hemispheres, in ancient times, but that he will come again to dwell with men, in a glorified and exalted state—that he “will suddenly come to his temple”—“even so, come, Lord Jesus.” And let the prophecy of the great voices heard in heaven be fulfilled, when they said, “The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever.”²

XIII—President Smith and the Temple in Hawaii

The completion and probable dedication of the temple in Hawaii, in this year of grace, 1917, must be a source of extreme gratification to President Joseph F. Smith, and will doubtless be regarded as one of the most wonderful experiences of his eventful life, as it will also rank as one of the most splendid achievements of the Church of Jesus Christ in the New Dispensation.

The Hawaiian Island mission was opened in 1850-51, by a group of ten elders, among whom was the late President George Q. Cannon. They landed at Honolulu on the 12th of December, 1850, and immediately began their labors. The first branch of the Church was organized at Kula, on the Island of Maui, on the 6th of August, 1851. It was in 1854 that President Joseph F. Smith, then but fifteen years of age, arrived in the Hawaiian mission to serve as a traveling Elder among the natives. In a

following: “Now the sons of Reuben the first born of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)” (I Chronicles 5:1, 2).

That is, the genealogy is not to be reckoned after the natural birthright, but after the birthright appointment made by the patriarch Jacob to Ephraim. Ephraim, then, will take the place of Reuben—the place of the first-born. But there was also a tribe of Manasseh in Israel, as well as of Ephraim; and Manasseh was the son of Joseph, and thus was a double portion given unto Joseph in that from him are two tribes in Israel; and also the rights of the firstborn are his, through Ephraim (*New Witnesses for God*, Vol. II, pp. 94, 95).

²Revelation 11:15.



PRESIDENT JOSEPH F. SMITH

Photo taken May 26, 1874, by Lauritz Olsen & Co., Copenhagen, Denmark

surprisingly short time he acquired sufficient knowledge of the language to speak it with ease to the natives. For three years and nine months he continued his labors as traveling elder, and also acted as President of three of the conferences in succession, the conference of Maui, Kohalo, and Hilo, respectively. In his labors upon the Islands he passed through a great illness, experienced famine among the people, and was upon the Island of Hawaii at the great eruption of the volcano Mauna Loa, in 1855, when "the area covered by lava from this eruption exceeded three hundred square miles, or about one-thirteenth of the area of the island of Hawaii." And now, after sixty-three years since he landed at Honolulu, a missionary fifteen years of age, and after many thousands of the native islanders have embraced the gospel of Jesus Christ—many of whom have died in the faith, and faithful to their membership in the Church,—this man, now the honored and venerable President of the Church of Jesus Christ, has lived to see a holy temple erected in those islands, a temple it was his privilege under the inspiration of the Lord to direct should be built there; and now, as we trust, and believe, and pray, he will soon dedicate it unto the Most High with becoming and acceptable ceremonies. In what light must our President appear in the eyes of the native Hawaiians? and in the eyes of all who stop to contemplate his work, and the wonderful achievement of the Church of



Avard Fairbanks

Frieze for the Hawaiian Temple, Representing the Book of Mormon Dispensation

Jesus Christ in the New Dispensation in relation to the natives of these Islands? How greatly has President Smith been blessed to see the successful termination of so great a work among a people he has always loved since that first mission among them, and who have loved and do now greatly love him! Long may he live to love and be loved by them, and the whole household of faith. Long may the temple in Hawaii stand a blessing to the house of Israel on the islands of the sea, and to those who shall visit them. Long may it stand a monument in the western world to Jesus the Christ. And while it will be, from the nature of it, a monument to the Christ, it will also be more fruitful of inspiration, and of blessing, and of salvation to men both living and dead than the "Christ of the Andes," or any other man-conceived form of monument, be it church, or cathedral, or peace-palace, or statue, however beautiful in design, or nobly executed; for in this Hawaiian temple, as in all temples of the New Dispensation, the living Christ shall be. Here his present altars are to be found, where God and man communion hold. Here baptisms for the dead are performed, and the sealing ordinances administered that link together the families of men, and unite generations and tribes of men together, according to their order. Here knowledge of the fulness of the holy Priesthood is restored, and man endowed with its powers. In these holy temples will be held the solemn assemblies, the memorials for the sacrifices by the sons of Levi, and the oracles given in the most holy places wherein are received conversations and statutes and judgments "for the beginning of the revelations and foundations of Zion, and for the glory, honor, and endowment of all her municipalities."^a These considerations make the temples of the New Dispensation monuments to the Christ, wherein the presence and power and salvation of God are made manifest.

Doc. & Cov. Sec. 124:39, see also context from verse 25-50.





Dave Brown, chief scout with Major Howze's division of the punitive expedition. He was in all of the fights in which the troop participated.

On Villa's Trail in Mexico

By Hon. Anthony W. Ivins

VI

The battle of Ojos Azules was the last engagement fought between the American troops and Villistas in the southern part of Chihuahua. Villa, wounded and abandoned by his followers, was in hiding in the Sierra Madre mountains, the Tarahumara Indians, it is said, giving him asylum, and nursing him back to health, while his followers scattered, and without leadership returned to their homes and became pacificos.

Many of his officers and men had been killed or made prisoners, and for the time being his power was broken.

The two most serious engagements fought by the Americans during the campaign were not with the Villistas, but with Carranza troops, the first at Parral, as already related, the other at Carrizal, under the following circumstances:

Captain Boyd was sent out from headquarters, with a troop of the 10th Cavalry, (colored) to reconnoiter the country east, in the direction of Carrizal and Villa Ahumada, the latter town



These Mexican women have just crossed the Rio Grande, from Mexico to the United States, where they will seek refuge from the Villistas. All of their earthly belongings are on the back of the donkey.

being on the Mexican Central Railroad, about six miles east of Carrizal. Captain Boyd and Lieutenant Adair were the only white officers with the command. The night the soldiers camped at the Santo Domingo Ranch, however, Lieutenant Mowry, with a small detachment of the Tenth formed a junction with the main force, and the following morning, as the troop approached



Heaton Lunt, left, and Will Curtis, right, two of the boys who did splendid service as scouts. Lunt and Brown were together at the battle of Ojos Azules.

Carrizal, it consisted of 76 troopers, 3 officers, and Lem Spillsbury, who acted as scout and interpreter to Captain Boyd.

When near the town a Mexican captain came out with a flag of truce and met Captain Boyd, whom he informed that Carrizal was garrisoned by several hundred Carranza troops, and that orders had been issued by General Jacinto Trevino, military commander of Chihuahua, to prevent the Americans from passing through the town, or proceeding to the east or south. Captain Boyd replied that his orders were to proceed to Villa Ahumada, and that he desired to follow the road which passed through the town. The captain sent for General Gomez, who was in command of the Mexican garrison. The general reiterated what the captain had said and requested the American officer to wait until he could wire Trevino, at Chihuahua, for permission to pass the Americans on to Ahumada. Captain



This picture of U. S. Infantry on Villa's trail was taken in the Sierra Madre Mountains. The troops have since marched back to the United States.

Boyd replied that he could not wait, and Gomez returned to the garrison.

Boyd then asked Spillsbury, who had acted as interpreter, if he thought the Mexicans meant to fight.

"They certainly do," replied Spillsbury, "we had better go back."

"No!" replied Boyd, "I am going in, you can go with me, or go to the rear as you choose."

"I will go with you," replied Spillsbury.

Captain Boyd then dismounted his men, leaving 15 to hold the horses, formed the remaining 61 in open battle line and advanced on the town.



United States Infantry, resting after a long march, at a temporary camp 300 miles south of the international boundary.

In front of the American line, and west of Carrizal, is a deep irrigation canal, while on both flanks the country is covered with a heavy growth of mesquite. The Americans had advanced but a short distance when the Mexicans opened fire from the canal, and on both flanks, with rifles and machine guns. Captain Boyd led his men to the canal where he was killed. Lieutenants Adair and Mowry both fell soon after, one killed, the other desperately wounded, as they led the advance on the town. With only Spillsbury to lead them the colored troopers fought their way through the town to where there was no enemy to dispute the way, but they could not continue in that direc-



The same body of troops, with their shelter tents pitched, at another temporary camp.

tion, so turned and fought back to where the battle commenced, only to find that the detachment left with the horses had been attacked and defeated, and had retreated toward Santo Domingo, taking the horses with them.

Surrounded as they were by enemies, their thinned ranks being constantly decimated, there was but one thing to do, they surrendered. Of the 64 men who went into the fight only 23 were together, the remainder were either killed, wounded, scattered in small groups, or alone making their way back to the Headquarters Camp.

The bodies of seven troopers and the two officers were later brought to El Paso, Texas; the remainder of the Americans,



The walls of this building show the effect of rifle and artillery fire, in a battle between Villistas and Constitutionalists. Villa won the battle, the men in the foreground are his followers.

with the exception of three, who were unaccounted for, eventually found their way back to the American lines. The Mexican losses, as near as can be ascertained, were 40 killed, among them General Gomez, and as many wounded.

The condition of the Americans who surrendered was desperate. The Mexicans, after robbing them of everything they possessed, including their clothing, declared it to be their intention to execute them, and would probably have done so, had not Spillsbury warned them that if they executed American prisoners of war they would start something which they would not be able to stop. This caused them to hesitate, and finally send the prisoners to Chihuahua, from which point they were subsequently released, and returned to their command.

The battle of Carrizal was the last fought by the troops of the punitive expedition. Orders were issued by the War Department for the withdrawal of the advance columns to El Valle, and headquarters was established at Colonia Dublan, 63 miles farther north.

These positions were maintained until the latter part of January, 1917, when General Pershing received orders to withdraw his forces to the American border, which he did. In the meantime Villa remained in hiding among the Indians, and his Mexican friends, in the Sierra Madres, while his wound healed. He gradually collected his scattered forces, and finally attacked and captured the city of Chihuahua, defeating General Trevino, the Carranza commander of the district. Since that time he has been defeated by General Murgia, who succeeded General Trevino to the command of the Constitutional forces in the state of Chihuahua. What the future will develop is purely problematical.

The Great White Fleet

Over the great horizon line,
Where the star-gem'd sky and the waters meet;
All in the hush of the silent night,
Like white-souled birds in an endless flight—
Gleam the sails of a Great White Fleet!

Up from the war-spoiled wreck they rise,
From the tangled depth of the seaward spray;
And they sigh as they loosen their sails to the wind,
For they leave the mouldering hulks behind,
As the spirit leaveth the clay.

And each, as it passes, the same story breathes
Of a ship-builder's dream, of their country's need,
Of the wasted labor of skill-taught hands;
Builded for naught but the wanton demands
Of that hate-breeding monster of greed.

One met her fate as a warrior brave,
Honoring the dead sovereign's name she bore;
One, human-lade, bound for country and home,
Unsuspecting of harm when she sank neath the foam
Near Erin's sun-kiss'd shore.

Oh, never before such a motley fleet
Cast its shadows athwart in the darkling deep:
From the tiniest craft to the white Liner-Star
And the stealthy 'marine and the bold man-of-war;
While the pale stars their benisons keep.

And ever they pass o'er that mystical line
Where the waters of earth and eternity meet;
And onward they glide to the harbor of Peace,
And there, till the war-waging conflict shall cease,
Shall be waiting that Great White Fleet.

Provo, Utah.

Viva Huish Ray.

The Broken Vase

By William A. Hyde, President of the Pocatello Stake of Zion

The wisdom of the world consists in the accumulation of truth, that added little by little has made the great store that now is the sum of our knowledge. The best definition that we know of truth is, "that it is knowledge of things as they are, as they were, and as they are to be." That constitutes truth in its entirety. That is the "fulness" of truth. One to have a knowledge of things as they were, must not only have known past history of the earth, but of its origin and the plan in the intelligence that created it. One may more easily have knowledge of things as they are, but to know their depths he must understand the arts and sciences and the philosophy of men and of nations. To have knowledge of things as they are to be will constitute a man a prophet, for to him the veil is lifted and he sees what God still has in his mind to do. The scripture bears out the saying of a modern philosopher^a that "truth is too great for any one actual mind."

It is impossible to conceive of a truth in principle that did not always exist. What appears new, is of late discovery only. The items of truth which we now have are those which the intelligence of man has so far been able to grasp of the great facts of existence, and principles of power that are co-existent with God. Would any one contend that the application of electrical energy is a newly made principle of science originating in the mind of Franklin. It is a fact in creation that has lain dormant until revealed or discovered by inquiring man, but which, without doubt was and is used even in higher forms of application by the Omnipotent. Other great truths lie concealed, for which man is searching; he will find them, not make them. We must attribute their origin with God.

As we must admit that the Creator is a Being of order and unity, it is logical to believe that all his truths are related,—that one must in some way be dependent upon another, and that all together, constitute the system and order by which worlds are created and man exalted.^b When we believe this to be true, we dimly conceive a plan so vast and comprehensive as to bewilder

^aProfessor James.

^bJohn 1:3.

our minds by its immensity. In the light of that thought, these little truths we have of painting, literature, architecture, agriculture, sciences, and spiritual forces, are but the isolated fragments of some great whole. We get flashes of light which show their relationship, and instinctively we feel that they are all necessary, and that in some way they are one. Indeed the thought is irresistible that when God made and directed the earth, he did it by application of the principles of art, literature, architecture, agriculture, and other sciences, by forces that may at present be unknown to man; and all these, no doubt, are included in that elastic term—the gospel. These things seem patent to me, at least so self-evident as to furnish a thought that we may follow further in search of truth in its relation to the gospel of Jesus Christ.

That kind of truth which we call principle must be elemental. One cannot conceive of justice, mercy, love, order, obedience as ever having been made, rather we would think of them as always existent, and in our minds they, with like principles, are to be compared with the prismatic rays from which all shades and hues are blended. Deep in the heart of God are these elemental truths from which all things in the universe are born,^c and when moved by the authoritative Spirit, they become law. These are the active forces,—they are the truths that bring joy to humanity in life and exalt them in the life to come. All things contrary to them are error and lies, and bring disorder and death.

The gospel of Jesus Christ is the harmonious blending of these principles into a plan which has for its object the perfection of man, and the extension of God's glory and dominion. That man may co-operate, it contemplates his acceptance of God as its author, and obedience on the part of man is the first principle and it opens up to him the fountain of all law.

As principles of truth are eternal, the gospel is eternal. The gospel is the word, the utterance to man of God's will. The word is latent truth expressed, and so important is the idea that the scriptures characterize the Son of God as the Word. "In the beginning was the Word, and the Word was with God, and the Word was God."^d "In him was life; and the life was the light of men." The same who made these laws of truth in the beginning said, "Let there be light, and there was light,"^e and this commandment was the expression of authority founded in intelligence and power.

^cJer. 10:12.

^dJohn 1.

^eGen. 1:3.

We, in this late age of the earth, who view with self-satisfied superiority the stretch of time from tents and camels to palaces and aeroplanes, may think that the gospel should have a similar development, not knowing that the plan included the patriarchs and ourselves in its all comprehending scope; for the gospel, which before was delivered unto Adam, "preached unto Abraham,"^f and fulfilled in Christ, now operates with us and in our behalf.

Truth, like ether, is universal. There is no place in which it may not be found in some degree. It is mixed with error at times, but nevertheless truth. It is in the hearts of men now as it has been from the beginning. Wherever it is found, and in whatever degree, to that extent it perseveres. When it exists strongly in literature, the writing becomes classical and never dying. Homer, Dante and Shakespeare are by it made immortal. Wherever found in art, that painting sets a pattern for all art. Raphael, Rembrandt and Turner have seen beyond the veil. Where seen in architecture one catches glimpses of heavenly Parthenons. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."^g By the instinct of inspiration, the heart is seeking and will some day find that of which it is the counterpart and has cherished from other spheres. That God made all things "first spiritual and then temporal" has a wider meaning than we may have allowed. Before he made the beauties of Eden he planned his glorious gospel, and hints of it are in the hearts of men as heaven-born instincts. The "honest in heart" are those who put no muzzle upon these native yearnings, but say to the inspiration within them "lead on and I will follow." That attribute in the heart of man, if it find utterance, must do so through bodily powers, and the brain is a tyrant over the heart. That man most nearly follows the truth, who lets his heart, not his intellect guide him.

The high ideals of a race of men are but the manifestations of truth. The savage who worships the sun, knows by the instinct within him this much at least, that "God is light," and so far he worships truly. He has not grasped the greater truth that light and intelligence are synonymous and come from God.^h Some day he will know that, also. No man ever yet prayed with faith to an incomprehensible being. The human race today, learned or unlearned, when it kneels devoutly, sees the Father of mankind. For hundreds of years, men's dogmas have obscured and smothered God's personality in mystical terms, but

^fGal. 3:8.

^gJob 32:8.

^hJoseph Smith.

every honest heart still knows him. The pagan and idolater has something of truth. This he knows from the dawn of time, coming to him in diminishing force, perhaps, as the fogs of earth obliterate his conceptions, *that there is something to be worshipped*. Grant him that much credit, at least, for some who are not considered pagans, do not know it. Perhaps it were better to have a god of stone than no god at all. The graven image is at least a *symbol* of power.

The myths and legends of every race and time have within them gems of truth. Carved upon the rocks by Indian ancestry are the fundamentals of our belief in the redemption. Old peoples who are supposed never to have seen our scripture, know as much of the resurrection as we. These are all fragments of the one everlasting, unchangeable gospel of Jesus Christ.ⁱ As men at the foot of a mountain, pick up a piece of drift rock which bears traces of gold, and climb to the vein of pure ore at the summit, so all these leads of thought go back to the one source, the light of truth in the bosom of the Omnipotent. Are they valuable? Yes. When you preach to an idolater, no need to argue God,—he believes so far now,—teach him the kind of God. When you preach to the Indian, no need to tell him of the life after death and of an all-powerful Being. He has his happy hunting ground and Great Spirit now. There is little to teach this native philosopher, except to obey.

Though we seem to be blind or in the dark, God has been very good to the world. He has not always illumined the way, but the fire has never yet gone out upon the altar. Our blindness has been due to our own perversity.

In the meridian of time, the Word, the Author, the Creator, himself came to earth. The sun of truth was at its zenith when the Son of God lived and loved and taught among his fellows. The gospel was consummated in him. He supplied the key-stone in the Temple of Truth. In him was the plan perfected. He was the Witness now on earth of that which he had planned in the heavens. Said he: "For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."^j

The quality about the teachings of the Master that makes them stand out above all the philosophies of mere men, is that they are always elemental in character. The soul of man seeks for the substantial. It forever says, "let me plant my feet upon the rock." When with gracious humility, he submitted himself to man and "was buried in the waters of baptism,"^k there was

ⁱRev. 14:6.

^jJohn 18:37.

^kCol. 2:12.

an elemental truth expressed in action. "Thus it became him to fulfil *all* righteousness."¹ The sign that he required of all men, of their acceptance of him, he gave. Thus am I buried—thus shall I rise again to newness of life. The tomb cannot hold me, I shall live again. Thus say we, having learned the lesson. "Now am I buried with Christ in baptism, by his grace I am redeemed and forgiven." Those are truths so substantial and elemental, that they cannot be set aside. Anticipating that the truth of baptism might be obscured or disregarded, the Master said: "Except a man be born of water * * * * * he cannot enter into the kingdom of God."² When the Redeemer came forth from the waters, there rested upon his head, the Holy Ghost in the form of a dove. Here in a simple way was revealed to these witnesses an essential truth. That power which is enlightenment—which is wisdom—which is understanding—which is a sure guide to our otherwise erring feet must come to us.³ That is a truth engraven in the original plan by this Witness of the truth. It cannot be set aside. So the Master said: "Except a man be born of * * * * * the Spirit he cannot enter into the kingdom of God." When the great Teacher said: "Blessed are the pure in heart, for they shall see God," it was a great law reduced to a maxim. We know now that purity is a prime element of Deity. When he said: "No man cometh to the Father but by me," and "no man knoweth the Father but the Son, and he to whom the Son will reveal him," we grasp the great facts of the relative authority of the Father and the Son. "Blessed are the merciful for they shall obtain mercy" is a statement of a principle so fundamental in character as to need no argument to substantiate it. Mercy is the sub-stratum of the great plan. God is love, and mercy is an active principle of love. No system of belief could be true into which it did not enter largely; and yet, set over against it is justice, which cannot be denied, for all men must pay the price. "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."⁴ God would not be God if these things were not true.⁵

To simple minded, wondering, but believing men the Son of God revealed the system of truth, by which through recognition of the law of obedience, men were to be saved and perfected; but there was one more elemental thing that he must do before he leave them. He must vitalize these commandments. This he did when he said: "This commandment have I received of the Father," and that "he came to do the will of

¹Matt. 3:15.

²John 3:5.

³John 3:5.

⁴John 16:13.

⁵Matt. 5:26.

⁶Deut. 32:4.

the Father." Now he must leave this authority in their hands, so he said: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt lose on earth, shall be loosed in heaven."⁷ Had this not been done, all things undertaken by his followers would have failed. There were things to be done to bridge the space between the mortal and the Divine. To meet that need there must be a Divine commission. This is surely fundamental, it is the great law of agency which all men know to be true.⁸

These are some of the principles that the Savior revealed of his great plan, and to his apostles came in due time, according to his promise,⁹ the spirit of prophecy which was to lead them into all truth.¹⁰

In so far as these principles, revealed by the Master and subsequently given by the revelations of his will to his divinely appointed successors, are not apparent in the religious systems of today, just to that extent have they become lost or dimmed by time. Just as the heathens retain flashes of the light which came to them from the ancient teachers, so the world today has fragments of the plan revealed by the Christ. One says, "I have a beautiful truth, follow me, for I baptize as the Savior commanded," yet he has no baptism by fire. Another says, "I have a saving truth, I have the holy communion." Yet he has no burial in water nor baptism by fire. Another says, "Follow me, for I believe in the redemption of the Son of God and in his power to save," yet does not recognize that the apostles of old, so believing, yet must have the keys of authority. Another says, "I have those keys bequeathed to me by Peter," yet has departed from the holy ordinances for which those keys were given. One, groping in the earth, has found a beautiful gem of truth and exultingly says, "Lo, I have found the secret of life! Christ is love and joy and health! There is no pain and sickness, if we so will, for Christ is the healer." Yet this one, more completely than any other, has made of Christ a principle only, and has destroyed his individuality, and set aside his plain commandments. One saw the truth in the record that Elijah should come before the great and dreadful day of the Lord,¹¹ and then proclaimed himself that ancient prophet reincarnated, yet carried not Elijah's power, brought not Elijah's message, nor knew Elijah's mission. Some said, "We have found a great truth, there is life after death, for we have talked with the spirits of men," and yet have explained no great mystery of the hereafter,

⁷Matt. 16:19.

⁸John 14:6.

⁹Acts 1:8.

¹⁰Acts 2:4.

¹¹Mal. 4:5.

nor revealed one word that will give sure comfort, aid or hope to the living. Some practical men, with the love of God at heart, saw the justice of the ancient law of tithes,^w and preached it, yet had not the knowledge to direct them in the use of those sacred funds in the temporal building of God's kingdom. Some say, "Behold our organization,—it is the machinery of the Church for the carrying out of the will of God." Yet, though they read that Christ was the great High Priest,^x yet they know not the specific duties of that priesthood which "is without beginning of days or end of life."^z Another says, "I love my neighbor, I am honest, I am a good citizen—that is my religion, and I am willing to stand or fall by it." The short-sighted man knew his brother man, but not his Elder Brother Christ, nor his Father—God. One exalts himself and says, "Mind is supreme. I follow the philosophers. I read the rocks and hills—they are my scripture," yet perceives not by the sense of faith that all Nature speaks most eloquently of a Creator. And each man holds his little gem in his hand, and prizes it and thinks it all sufficient. Could they all lay their truths before us in a heap, what a conglomeration of ill-ordered brilliance. Part upon part, gem upon gem, the one obscuring or nullifying the other. To bring order out of this mass of lifeless truth, could any man take these fragments like one would the pieces of a broken vase, and match them together, each in its proper relation and order, and thus renew the beauty of God's plan? Come now, you men with your truths and authorities. Open your books and minds and present your saving principles. You pagan with your crude conception of God's personality,—you worshiper of light; this man with baptism, this one with grace, this with healing, this with life hereafter, this with rituals, this with fellowship and love, this with organization,—lay them side by side—match them together—make of them an orderly system, and when this is done, vitalize them if you can. Not a man among you has presumed or dared to say that he could contribute the connecting, adhesive element. Not a man among you has dared to prophesy!^a While you have contributed beautiful truths, they are dead so far as their saving qualities are concerned, unless enlivened by the Holy Ghost. In vain you search your books, there you find directions merely. There you find the letter which killeth. The Word alone gives life.^b He who dictated the scriptures must speak.

Small wonder that in the face of appalling conditions, and fronting great questions, the religious world stands helpless.

^wGen. 14:20.

^xHeb. 4:14.

^zHeb. 7:3.

^aRom. 10:14-15; 1 Pet. 4:11; Jer. 3:14-15.

^bJohn 6:63; Psal. 85:8-11.

God has drawn far from them for they have not recognized him. They have limited him to the sayings of the apostles of old, and have denied the living light. They have partially recognized, under the guidance of human interpretation, his dead letter within the lids of books, not acknowledging the "more sure word of prophecy."^c

Though God foreknew this condition, it was not his will that it was so to be. He saw the broken vase and the scattered gems of truth, and he said that in his own time he would restore it with all its precious contents. "That he would send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."^d The holy prophets to whom unvaryingly this testimony had been given, looked with earnest expectation for the fulfilment of their word, when the angel should "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,"^e when that time should come when God would again give to men the complete plan for their salvation and exaltation, and that the Word should come,^f which would vitalize all truth and make it authoritative, and that God should indeed reign—not in ancient chronicles merely but in new and living scripture.

And lo, the broken vase has been restored! Part to part, in all its lines of strength and beauty, it now stands, even as God made it in the beginning—the receptacle of all truth. The Master Artisan who made it has pronounced it good—there is no other beauty to be desired in it. It contains the whole of God's gifts of knowledge to man, "of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms." It bridges the chasm between this world and the hereafter, and contains comfort for the living and hope for the dead. It has restored the ancient fellowship and brotherhood of man, and the ancient fatherhood of God. It has made of woman a queen and given her a scepter by the side of man. It has the blessing not only of healing, but of the other gifts of the spirit. It is in all things and through all things, the light of truth, which truth shineth. This is the light of Christ. It is the gospel, the gospel of Jesus Christ, consigned to his Church—the Church of Jesus Christ. This marvelous gift of the Father has been again

^c2 Pet. 1:19.

^dActs 3:19-21.

^eRev. 14:6-7.

^fDan. 2:28-45.

consigned to the keeping of weak man, and as the novice in art gazes upon the masterpiece, even so man knows it to be very beautiful, yet knows not all its beauty, for the mind of man cannot now fully comprehend all the works of God. This much they know of a surety. He who gave it said: "Proclaim it to the world; it is the renewal and fulfilment of ancient promises. Cry repentance—obedience! and to those who acknowledge God by his appointed sign, in faith believing, shall come the ministry of the Spirit, which 'shall lead them into all truth' and show them the hidden things. Then shall we enter into the kingdom of God, then may we become perfect, 'even as our Father in heaven is perfect.'"

Pocatello, Idaho

Zion, what a Happy Lot is Thine

Land of God's temples grand,
Where Saints from ev'ry land
Walk in the path He planned
Happy and free;
While peace and plenty reign
Throughout each vale and plain,
There is no thankful strain
Too sweet for thee.

Chorus

Zion, what a happy lot is thine!
Shielded by High Providence from ill,
While God's chosen ones His plans fulfil.
Zion, what a happy lot is thine.

In thy domains so fair,
Flow'rs grow beneath God's care,
While His pure beams they share,—
Blooming the best.
Light of the world, O shine
With radiance divine,
Thy gladsome boon define
To all the rest.

Mesa, Arizona

Lewis Bingham.



ELK AND BEAR COUNTRY IN WYOMING

Where Langton Shot His Bear

Shooting the First Bear

By Frank R. Arnold

It was Langton's turn at the Boy Scouts' meeting to tell a story, and he told them how he got his first bear.

"It was only a yearling," he began, "but I've got his skin now, and I'm prouder of it than anything I own. I've got a cousin in Maine that thinks he's some hunter to shoot a deer, but I tell him he ought to come out here in southern Idaho and visit us and go hunting over in Wyoming with father and me some summer. Father goes over to lower Star Valley every summer, and he says it's the best game country in the west, and of course for game the West can beat the East every time, when it comes to a 'show down.' Father knows, because he's been up there hunting every summer for nearly twenty-five years. Thinks he couldn't stick a year out in the bank if he didn't have August to revert in. He means by that, go back to the time when he was a kid. He was brought up with a Shoshone Indian boy that the Utes had captured when he was only two. They were going to kill him but offered to sell him to grandpa and he gave them two sacks of flour and a heifer for him. He was father's chum till he died, and father says he taught him everything about hunting. Knew it all just by instinct because he

was an Indian. Father says he could hit a sagebrush hen every time he aimed at one, though he never took a running shot. Too careful of his ammunition, and his eyes weren't good. Indians never have good eyes, because they have so much smoke in their wickiups. They can beat a white man, though, on locating game, even if they can't shoot so well as we can."

"Get down to the bear," put in a business-like scout. "This isn't an Indian story." "The bear is coming, all right," replied Langton, "but I want to stuff you first with some good scout 'dope.'

"Well, last August father and I started out. He's always taken me with him since I was seven, and last summer was my ninth trip. It's a long way up to Star Valley, and I knew what we were coming to and was in a hurry to get there. But father said it wasn't any use to hot-foot it. We had all August ahead of us. We'd get there soon enough. First we went eighty miles in the canyon wagon to Soda Springs. Then hit the trail up to the Blackfoot river, then over a low divide, near Caribou Mountain, down the Tincup river into the lower part of Star Valley where father and uncle have a cattle ranch. There we got a pack outfit, left the wagon, and took uncle along with us. We went up the south fork of the Snake river, the roughest trail you ever saw. You've got to do it on horseback. Father says the country is just like it was one thousand years ago. There are game trails everywhere, but you can't tell them from a regular trail. Any one of you old scouts would get lost there dead easy. The river is just as clear, and dashes over the rocks, and is packed with trout. Father says it's the cleanest country he knows. You don't see any sheep up there because the government won't let them go where they want the elk to increase.

"After we'd gone twenty-five miles up this rough country we came to the south entrance to the Jackson Hole country, and there we made a permanent camp. I didn't get my bear the first day by any means. We were too busy with elk and trout. There used to be white and black tailed deer in that country but now there's nothing but elk. They graze on the high peaks where there are no flies to torment them, and the grass is good. They don't move about much and they can't help putting on flesh. Every day we got two or three. We had more than we three could eat and so jerked a lot to take home. It isn't much work to do, and the dry meat goes great in winter. At night we could cut up the meat thin and put it in layers with fine salt between on a piece of tarpaulin. Next morning we would build a rack of willows, put the meat on top in the sun, and build a smudge underneath to keep off the flies and hurry up the drying.

You keep turning your meat and in three days it is completely dried. You can do the same with trout. We dry a lot every summer, but you want to look out and not smudge too much. One day is enough. That puts a glaze over them and keeps the flies off. The sun does the rest. If you smudge too much it makes them bitter.

"I was on the lookout all the time for bears. Father had shot one there the year before and it's risky business. A bear will turn and fight you even if you've shot him through the lungs. Father shot at this one five times and hit him each time but the bear rushed on him just the same. Father's magazine carried only five balls and he had to re-load in a hurry because the bear was coming right at him. You have to shoot them right through the brains and that is hard to do because they have two



LANGTON'S FATHER WITH TWO BEAR SKINS

The Smaller on the Right is the one Langton Shot

big muscles on the side of the forehead and the bone between them underneath sticks out and is thick. It takes 'some shooting' to kill a bear, I tell you. Their flesh is spongy and tough. When you hit them, the hole just closes up and doesn't bleed much. Father's bear was a brown one. They are not so bad as a grizzly. Uncle has had lots to do with grizzlies and they are mean beasts. He knew of one once that got into a herd of sheep and when the sheep herder shot at him he turned and made for him. The herder managed to get part way up a tree, but before he got way up the grizzly had him with his claws and teeth. He scratched and bit him but he couldn't keep him from climbing up beyond his reach. You know a grizzly can't climb a tree like

a brown bear can. Uncle says that a grizzly is used to being humored. The Indians and cattlemen all steer clear of him as much as they can. And when he gets a chance at you he makes up for being allowed to have his own way so long. Father is always reading Lewis and Clark's journal. You know they went right near the Star Valley country and they say they would rather meet five hostile Indians, any time, than a grizzly.

"One afternoon my chance came. I was riding along with father and I saw over on the hillside on the other side of the creek a little brown bear. He was probably coming down to get a drink or looking for service berries. Going slow, too, because a bear is awful awkward coming down hill. They are twice as fast going up.

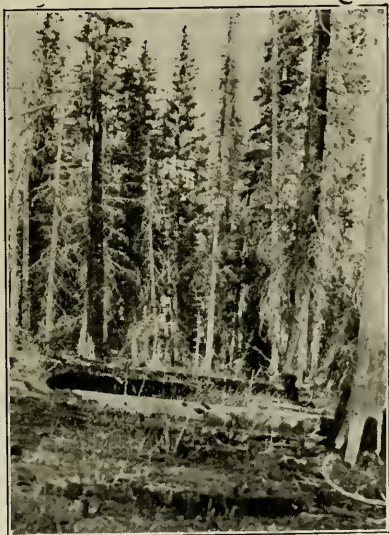
"Father," I yelled, 'there's a bear.' 'Where?' said he, and that minute his horse shied and he must have thought he was right near for he had his gun up in a second. 'See him? Over there, father.' I let out quick and pointed up on the hill and right away father shot at him twice. Hit him both times, too. First in the foreleg and then in the hind leg, and then that kid bear disappeared in the brush. He was about two hundred yards away when father shot. We couldn't ride through the brush but we made that two hundred yards dash on foot in a way that would have made anyone of you Scouts hustle to keep up with us. It was hard work climbing up over the rocks with the timber so thick most of the time that you couldn't see the sun. Finally we struck his trail. You could see blood on the ground every few feet. Father had on his fishing boots and he isn't much of a sprinter anyway. I had on my ordinary shoes and was rushing ahead. 'If you're going ahead,' he says, 'you take the gun. It's your bear anyway. You saw it first, but you watch out for him when you find him. He'll fight.'

"All the same, father kept as near as he could to me. He was scared, though he didn't say anything about it. After we'd followed the blood about a mile I saw the bear about one hundred feet away. He saw me, too, and came right toward me. I was ready for him and was just going to shoot when father came up and yelled to me, 'You sight off that log.' He says my hand was trembling but it wasn't. All the same I sighted off a log and perhaps it was lucky I did. He was only forty feet away and I hit him right under the jaw and it must have gone right through his heart. He kept on for a few feet even after he was hit, then he flopped right down in his tracks, put his head down and was nothing but a little rolled up ball of dead bear.

"If he had been an old bear that one shot of mine wouldn't have fixed him. Not much. It would have taken eight or nine, and he was so near, he would have had us at his mercy long

before we could have fired all those shots. We skinned him right there and that night I was too pleased to sleep. It isn't every day you shoot your first bear."

Logan, Utah



Game Country in Wyoming

The Naturalized Alien

(Selected)

The land I claim claims me!

It holds me sacredly its own, and I

For its best welfare will both fight and die

If such a sacrifice shall be

Part of the great necessity.

The land I claim has made

My chance for victory, for strong success.

In other climes my triumph would be less,

For here has freedom truly laid

Each open path of honest trade.

The land I claim has left

My hands unbound, my will at peace.

Rich are the blessings, precious the release,

From chains whose links were cleft

Ere hope my soul bereft.

Lurana Sheldon, in New York Times.

Quince, the Roan Pacer of the Shadscale

By Albert R. Lyman

In the dry shadscale stretches at foot of Clay Hill, a lone horse-track crossed the trail. It had appeared before in the red dust of that vicinity, but where it came from, and whether the creature itself were worth having, no one knew. Since a band of horse thieves escaped over that trail from New Mexico, four years before, it had been there, but care of the herd or necessity of haste had so far prevented any investigation.

When Steve Edson made his first trip to Pagahrit, that track simply ignited the dry stuff in his curiosity. He hired to Walt again in September, and when they met at the appointed place, behold Steve had with him a bay, and a gray built chiefly for speed.

At Cow Tank he proposed to "cut a big sign" over the mesas and by all possible watering holes east of the trail,—and asked his employer to wait at a certain place in the shadscale. Late that afternoon, impatient at so much delay in the scorching sun, Walt Wilson discovered his hired man approaching over a distant ridge. His horse bore telltale stratas of dry lather and dust, and he began talking when hardly within hooting distance.

"He waters at Hawk Tank," he yelled, "oh say! it's a bully place to catch 'im,—and he is certainly a daisy—a single-footer. I came on to 'im slap dab, and tried to turn 'im up this way, but 'e just simply went off and hid."

"It's getting late," protested Walt, who had killed good horses on the trail of bad ones more times than he liked to remember, "we'll have to be moving if we reach Clay Hill before dark."

"You know old Kid, here, c'n run," Steve proceeded, ignoring his employer's demur, "but Kid lost on him every jump, in spite of me."

Wilson hesitated: he had resolved that his faithful horse-servants should not be required to squander their noble strength for this wild, desert creature.

"An 'es a broke horse," Kid's resolute master went on, after a lapse of two jiffies, "spots over 'is kidneys big as y'r hand."

"I don't want 'im," growled the other.

Edson's eyes came half shut in a scowl of disappointment.

Pushing back his wide hat, he shoved his thick fingers through his blonde hair.

"These old fellers trust me an' do their best," declared Wilson, warming with aggressive love for his dumb helpers, "they can't decide—I'm their judge and their advocate, an' I pronounce against any scheme to make them do more than our bargain calls for."

"But look 'e here—we c'n cache ourselves there above Hawk Tank, an' when 'e comes to drink tonight, fer 'e's sure to come, we step out in the trail behind 'im, an' 'e's ours. That's all there is to it."

"Yes it looks simple, but I want to say right here, I'll not run my horses a rod after that locoed thing."

"Why, when we get 'im, we'll more'n make it up to these horses by ridin' 'im."

"We ain't got 'im yet," snarled Wilson, and started the outfit on for the hill.

"Will you agree to this?" Steve urged, using all opposition, as usual, to render his own resolution more impregnable, "camp down at Hawk tonight, and I pay all delay, and furnish horse-flesh till we go on?"

They turned back over Edson's track, stopping at dark a mile from the wild mustang's watering place. They heaped the packs under a tarpaulin by a rock, hobbled the loose horses, and riding on into the night, cached themselves in a shadow overlooking the trail which led to the tank in the gulch. The hollow croak of toads echoed up from the water, and a dismal owl groaned every ten minutes from some indefinite place among the shadscale, otherwise those hours were still and tire-some and long-drawn-out.

It must have been midnight when the all but inaudible footfalls of a horse reached Steve's ear. "Listen!" he whispered. The sound grew louder. Straight down the trail it came with wonted regularity of ease and assurance, till Walt could hear his own quick pulse of uncertain anticipation. They could even trace the little cayuse's form silhouetted against the gray rocks. A second more, he would enter the stony gate of his trap.

But he stopped—his head raised high—his ears like two vertical pegs on the top thereof. But a moment he waited, analyzing, as they both knew, certain offensive elements of the breeze, in his strange chemical laboratory. Then he uttered that peculiar wild-horse snort, like the puff of a steam engine, fierce and loud, and turning flew on fleet hoofs up the trail.

Suddenly, again all became still, then again that engine snort. He had confirmed his fears and was gone. But no, he seemed to kick and plunge,—he bawled like a vicious colt under

the saddle. What could it mean? Did he really mock at the plot he had foiled? But now he went for sure—his beating hoofs died away over the hills.

"Oh say!" gasped Edson, at length, for he realized there was more "to it" than he had imagined.

Next day on Steve's horses they followed the track ten miles, and sighted the mustang in a swale near Cow Tank. East and south of him yawned the cavernous gulch, and a rocky hill stretched along on his north.

If Walt would patrol the hilltop, his hired man would come in from the west, and they would crowd the little singlefooter over on the cliff-brow and lasso him. But their approach must be by a round-about way and with great caution, or the wind would betray it.

Wilson reached his post, and peered eagerly down the south side. He saw nothing. The place where the pony had stopped was directly below him. Later on, old Kid and his rider came up in view, but nothing else moved. Walt proceeded cautiously along the rocky backbone, till a string of deeply-cut tracks caught his eye. He signaled Edson to come up. "Y'u satisfied?" he asked.

Steve bent over the mute evidence in the dust, and gazed anxiously in the direction it had taken. "Oh say!" he moaned, stabbing his blonde locks with his thick fingers, as if to prod his despair into new resolution, "that broom-tail ain't had a drink since yesterday. That's sure. If 'e finds water, 'e'l pod up till 'e can't run, an' if 'e don't find it, 'e'l peter out."

It was still morning, Kid and Whiskers hadn't sweat a hair. Their master took account of these things, and became himself at once. "We'll run the varmint down," he declared with rising spirit, and his employer fell in line like a hired man.

Ascertaining the general direction of the track, they "cut signs" every half mile to make sure it had gone in the direction they expected it would go.

"He's making straight f'r that cove," Steve announced, after two miles of silence, "an' when 'e strikes the bluff over there on them red hills, an' when you see 'im coming like mad, an' me burnin' the earth at his heels, you turn 'im back an' fly at 'im around the cove again while I wait."

Wilson considered it all a "wild goose chase," nothing more, but he had agreed to one day of it, and he rode Whiskers on a lively trot to "them red hills," and "cached" himself on the tallest one.

Edson's guess was correct; in half an hour a rousing dust progressed toward the tall gray horse, who stood awaiting the rowel's touch. How near or far old Kid "burned the earth

behind," could not be seen for dust, and no time to investigate. When Walt galloped out in full view waving his hat, the wild creature bent his bee-line of dust around in a long curve to the north. Furiously after him dashed Whiskers fresh and strong, crushing brush and weeds, and scattering gravel left and right.

The first essential was to pass the flying single-footer, and prevent his going beyond this well-arranged cove. And the cove's mouth was two miles across,—a horse-killing race-track for boiling September noonday.

Whiskers gained by quick and masterly leaps, till he ran even with his desert competitor, though fifty yards to one side. In even race they covered a mile, each doing his level best—the tame and the wild horse reaching alike for advantage they could not win. Then Whiskers began to fail—no encouraging word or touch of spurs could hold him to his place,—the place he should pass to save the day. And the wild mustang drove straight ahead, his long tail resting horizontally on the breeze.

Should Walt kill this willing gray horse, or bear the failure of Steve's foolish undertaking? Half a mile stretched between them and the coveted pass. With a thrust of spurs and a sharp word, poor Whiskers improved a little, still falling behind.

Suddenly Wilson drew up to a full stop, threw himself to the ground, snatched his rifle from its scabbard, and dropping to one knee fired at the pass he was failing to reach. His bullet sang to its mark, throwing up a small cloud of dust. Again he fired, again the dust; the desperate pony saw the disturbance before him and turned sharply into the cove.

Whiskers, all panting and lather from head to hoofs, had now an advantage: he could cut straight across the inside, while his antagonist ran wildly around the outside of the circle. He therefore "burned the earth" in glorious style at the mustang's heels as they approached "them red hills."

Out from his cache galloped Edson, hat in hand; but the desperate cayuse, seeming to turn to the right, whirled abruptly to the left, passing Kid and his rider at close range in a volume of thick dust.

The race proceeded straight for Clay Hill. Three miles down the country, Walt overtook Steve,—but where the wild thing had gone, he neither knew nor guessed. A huge blotch of dirty foam covered Kid,—the poor brute panted and his great heart thumped as if he would drop dead in his tracks. Whiskers couldn't prosecute the chase alone, even if their quarry were in sight. They headed for Hawk Tank, moping slowly and silently up one slope and down the next.

It was three o'clock afternoon, and hot as that flaming hereafter to which we look uncomfortably forward. "I could spit

dust," swore Edson, his face a dark map of perspiration and sand.

"We found water down here last spring," Wilson suggested, and without further words they turned down a gulch to their left.

Seventy-five yards below, a trail led in from one side, and on it a lone horse-track. "Oh say!" Steve exploded, alive in a second, as if it were morning and all hands fresh and full. "Can he get out?" and he waited with dropped jaw to know whether his dream should yet be realized.

Wilson wasn't exactly sure about the topography of that particular place, and both horsemen struck up a lively trot. Farther on the lone track seemed to have been coming back, but it turned again down the gulch with violent stride.

As the canyon became deeper and more box-like, their lively trot developed into a gallop; and when that engine snort echoed out assuringly from a bend just ahead, they spurred up to a keen run.

The mustang could flee no farther without plunging seventy feet from a ledge. Snorting and trembling, head and tail erect, it waited, near the rim, the appearance of its pursuers.

Both lassos hung ready, loop and coil, before the game was sighted, and capture was but the inexorable process of advantage claiming its own. The pony yielded to the rope, he had known it before, and the saddle, too, as those "spots over his kidneys" plainly indicated. He opened his teeth to the foamy bit just pulled from Kid's mouth, and he humped and shivered and flinched when Kid's hot blankets and saddle were laid on his back.

He was a mare—bay, inclined to roan, weighing perhaps seven hundred pounds. "Oh say!" laughed Steve, reaching for the cinches, "she's about as big as fifteen cents." Discovering a fussy little Mexican brand on her shoulder, "*Mexicano?*" he asked, examining it. "*El tamano de quince centavos, no obstante,*" he added, carefully tightening the laragos.

They referred to her next as "Quince centavos," but ever since then she had been Quince.

"She won't buck," declared Edson, seizing the cheek-band and the horn, and flattering himself as usual that he comprehended horse psychology from a to z, "she's too blame full of water, even if she had the inclination."

But Quince held a nervous ear cocked on her captor like the hammer of a shotgun. Her fiery little eye, arched neck and dynamic posture, looked anything but submission. Had she surrendered? "Never! Never! Never!" She couldn't say it with tongue of man, but she could proclaim it emphatically with

muscles and hoofs of a horse. That was no doubt her affirmation as she departed from Hawk Tank the previous night.

Steve had no more than lifted his leg over the cantle, when she began to say it again, and she continued to say it with rising emphasis across the gulch and back, along the dizzy ledge, and turning up the trail she stomped it with such fury into the sand and over the rocks, that her rider lost hold with fingers and spurs, and bouncing over her head, came down on his own.

But Steve Edson, more persistent in his purpose when wrong side up than other men are on their feet, clung to his heavy bridle reins neck or nothing. When Quince would have scattered him along up the gulch and away over the shadscale, Whiskers and his rider forced the argument to a close.

"Oh say!" declared Steve, rubbing the dust out of his eyes, spitting it from his mouth, and hastily classifying his jumbled self, "she's sure the concentrated essence of horse! I'll pay big f'r all y'r trouble, an' she's mine. But say, I want y'u to snub 'er when I get on again,—she'll come out a the kinks an' beat anything in the mountains."

Walt held her nervy little nose solid to his saddle-horn, and she suffered herself to be ridden without protest. Before they reached camp, she proved her knowledge of all training and discipline that saddle and bridle imply, and she carried her proud little self with elegance to fascinate a king.

That night she was hobbled and rehobbled and cross-hobbled, and strange to say they found her near by in the morning.

Over Clay Hill, down to Pagahrit and back to the hill again, she always wore strong hobbles when not in use, which was seldom.

"Oh say!" Edson never tired of repeating, "she beats anything in the shape of a horse I ever saw. If you'd boil Whiskers an' Kid an' your whole outfit down into one horse, an' offer 'em to me with ten yearling heifers f'r Quince, I'd tell y'u to go to glory."

When they approached Clay Hill, the little single-footer's face wore a dejected expression. For a week past she had permitted herself to be caught, unhobbled, saddled and ridden, as meekly as Kid or Whiskers.

"Say, y'u remember that shelf on the south side?" asked Steve, as the two approached the summit, "always grass there, an' y'u put horses on it an' camp on the trail, they can't get away. Let's camp there tonight so the little mare c'n get something to eat without being hobbled."

It was agreed. They made camp in the narrow entrance, and led the weary creatures out into the best grass. Steve

glanced at the lofty precipice above, the abrupt ledges below, and pulled the head-stall from Quince's ears.

For a minute she stood as any tired horse would stand, and then moving to the edge she looked down. Beyond the foot of the hill, and plainly in view, stretched the shadscale plains she loved, and from their heated surface came the warm evening breeze. Her captors arranged their camp fifty yards away. The glorious instinct of liberty flamed up afresh, soothing her weary limbs, pumping the fire of invincible strength to every tissue. Her neck arched, her shapely head and flowing tail rose high, and she uttered that engine snort which means the desert and liberty.

Then over the rim she plunged. She slid with loose earth to the next rim and plunged again.

"Oh say!" groaned Edson, leaning desperately out from the top, and searching in the dust and noise for his beloved single-footer. The steep slopes, the high ledges, the loose stones,—no tame horse could follow and save his neck.

On the last rim she came into full view; it was higher than the others and she shrank from the mad leap, trying to stop. 'Twas no use. Her own weight would have carried her over, even if the stony avalanche behind had been stayed. Uttering again her cry for liberty, she sprang to clear the rugged wall and disappeared.

"She's done for," declared Walt, "she'll roll to the bottom with every bone in splinters."

But she appeared again, wending her way among the rocks at the base of the mountain. In the first open space she struck up that rhythmic motion which causes men to look at single-footers with covetous eyes. Before her stretched the night and the shadscale; would she be overtaken? "Never! Never!! Never!!!" After a minute of that graceful step, just to prove herself all there and unbeaten, her heels flew high,—her lithe little form, plunging and whirling declared in the language of horses, "It never shall be!"

When she had made her declaration clear to her heart's content, stomping it with uncontradictable decision, in the dust, she snorted her cry of freedom long and loud, looking back in proud disdain at the mountain behind.

Then she became a vanishing comet, whose long tail of red dust drifted away over the shadscale. Just where she watered after that, no one ever knew.

Steve had no time that trip to undertake her recapture, and a change in his affairs took him away into another state from which he never returned.

When Walt Wilson passed for the last time through that sec-

tion, three years later, a lone horse-track in the shadscale reminded him of "Oh say!" and Steve Edson. Looking away towards Hawk Tank at a tiny speck on a ridge, he had barely time to wonder if it were Quince, before it became the moving hand of a comet-like dust, and he knew the little single-footer said again, "Never! Never!! Never!!!"

Blending, Utah

The Desert Wind

Messenger of the wasting sand,
Fiend and sculptor and artist,
Companion, builder, destroyer,
Of the melancholy desert land!

Lorn caves and dim, cryptic caverns,
Hollowed by thy ceaseless toil,
Are homes of the weird, wild phantoms,
That sweep o'er the desert soil.

Bridges—colossal, majestic,
Carved by perennial blast,
Spanning the queer-cut canyons,
Age-stained, precipitous, vast;

Joining a wilderness of pain
To one of illusioned respite,
For the crossing of perishing nomads,
Lured on by mirages of sight;

Rude statues and shapes fantastic,
In that lifeless museum grand,
Were fashioned, shaped and sculptured
By thy wild erratic hand.

The temples, gracing that empire
Of sun-scorched, shifting soil,
Sublime in their designless art,
Are products of thy whirling toil.

Here play the lights and the shadows;
Weird phantom and vanishing sprite
Flit frantically, silently, in and out
Then hasten to haunts of the night.

Thy burden, the grains of the desert,
Gathered on thy weariless way,
With glory illumines the sunrise,
And makes splendid the close of the day.

Lowry Nelson.

Logan, Utah

Moral Education of the Adolescent

• By *Newel K. Young*

VI—Ideals, Convictions, Interests, Purposes, and Motives

As the youth comes to us hoping, planning, and dreaming, it is our high privilege and our bounden obligation to see to it that his aspirations grow into ideals that are worthy of his ancestry and his inheritance, and that will fully meet the daily needs for righteous living, and that eminently fit him for the friendly service of being his "brother's keeper."

As parents and teachers we should keep free from the deadening superstition and error that discounts the possibilities and worth of every or *any* child. Rather let us imbue the boy and girl with a keen sense of the meaning and worth and obligation of life; encourage them in their ardent dreams; believe in them with a living trust. Let them know that every persistent longing and desire of their hearts to be and do are the promise of God written in their souls, and side by side with such passion for life is planted the power of achievement. For it is true that,

"Never yet was pure Ideal
Too fair for them to make their Real."

"And God's eternal truth lies folded deep
In all man's lofty dreams."

We may safely assure them this:

"Thine early dreams, which come like 'shapes of light,'
Come bearing prophecy.

"And trust thyself unto thine inmost soul
In simple faith alway;
And God will make divinely Real
The brightest form of thine Ideal."^u

And as these ideals develop and take definite shape during the high school period, the boy or girl must find that his heart is being gripped and his mind and will set by the power of certain great convictions. Else he will have no assurance of meeting the great problems and crises, and the terrible temptations of youth, with the insight and strength to choose and decide aright.

^uChief Justice David J. Brewer, *American Citizenship*, pp. 116, 117.

The next step in the moral culture of the young is to make certain that they are possessed of deep and worthy interests that make them thrill and glow with life and noble, manly enthusiasms. A paragraph from Dr. Hodge, of Clarke University, must take care of this thought for the present purpose:

“Give children large interests and give them young.’ This motto * * * may well be used in deciding whether a topic should be admitted to the nature study course. Will it form or help to form a life long interest—an interest not technical nor superficial, touching life only on the surface, here and there and at long intervals, but one that lies close to the heart, to the home, and to all that makes life worth living? The value of such an interest is inestimable. It may add a sparkle to the eye, elasticity to the step and a glow to every heart beat and be the most efficient safeguard against idleness and waste of time, evil, and temptation of every sort. The love of something worthy and ennobling is a passport the world over, for ‘All the world loves a lover.’ To find such an interest in some worthy nature — love—is to discover the fountain of youth.”^v

But let us never forget that “The heart of education as of life itself is *purpose*.” For the boy or man without a purpose that literally possesses him, drifts and wanders about in the darkness of doubt and the whirlpools of temptation, without an anchor on which to pin his faith, or a cause to which he may pledge his loyalty, or an immovable rock on which to plant his feet. And far too often he is sucked into the eddying floods of vice and ruined for want of a *purpose* to which his heart and life are wedded.

The great crying need of our youth today is that they be fired with an all-absorbing interest, and wedded to a great purpose that calls for the gift of all their powers of brain and heart. Our young people are too largely purposeless. They have never been touched by the finger of necessity; nor awakened by the call of responsibility; nor fired by the glowing fires of severe struggle; nor absorbed by embarrassing failures; nor sweetened and mellowed by sorrow. Nor have their lives been enriched and hallowed by sharing in those sacred experiences of walking hand in hand with a friend or some near kinsman through travail and deep humiliation. Nor should they have had all of these experiences, for some of them are intended for the perfection of mature characters.

For the young man or young woman whose life is free from care, responsibility, and struggle can hardly take into his heart a worthy purpose. There is no way to make men and women with the hard task left out of our scheme of education, neither at home nor at school. No one can become strong without struggle, nor sympathetic without sorrow. Just here lies one of our chief dangers in the era of prosperity with which we are

^vProf. Clifton F. Hodge, *Nature Study and Life*, pp. 23, 24.

now blessed. We are likely to keep our children, because of a blind tenderness for them, from the very experiences essential to life—pure, noble, rich life. We must make them strong, responsible. Have them bear and share the responsibilities, as well as the privileges, joys, and rewards of the home. At school they should shoulder many responsibilities that are now borne by over-worked and under-paid teachers.

The motive back of an act largely determines the moral quality of the act, as a factor of character-making. We must see to it that our work is so motivated that the child does it for worthy ends. Just here I feel that our schools are sinning greatly against the moral education of our children. Too many of the incentives used to get children to do school work are cheap and artificial, low and common, and sometimes even selfish and immoral. Our system of using per cents and rewards as an incentive to study is not a high nor an abiding source of motive for work. They are only paralleled by our inadequate and unfair means of examining our students to determine their standing among their fellows in their school work. There is not time here to go into these questions, but let us say that many of our leading educators condemn in unmeasured terms these practices. And I suppose every thoughtful man who has seen their failure to move the students to honest effort and *abiding interest* agrees with Prof. Judd, of the University of Chicago, that they are wholly unfair and inadequate. I wish to point out further that all these methods encourage the spirit of competition, which is already too strong both in the business world and in the school life. *Co-operation and not competition ought to be the keynote of our work.* On this point Dr. Frank M. McMurtry well says, "The co-operative spirit is the kind that the school should cultivate, and heated competition does not readily lead to co-operation."

We cannot stop here to say more against these evils but to add our testimony that they are harmful and to declare our intention of doing all we can to bring about their death.

VII—Moral Value in School Subjects

Nor can we stop here to discuss at any length the subject of the curriculum as a means of moral culture. But we say that each subject may be so taught as to be an effective tool for the building of character. The one vital thing is to be whole-souled in our work and to socialize these subjects and make them lead to helpful service of others. We do wish, however, to mention the importance of giving the child the insight reason to make him keenly appreciative of our literature, our history, and the

glorious opportunities of his dawning citizenship in our wonderful country. Then, too, we must win and bind his affections about the home life; he must be able to appreciate something of art and of the common beauties of nature about him; and must be in love with the art of song; he must both love to hear and sing the songs of home and country and church. Further we want to emphasize our belief in the thought that the studies of home economics and manual training and agriculture may be more moral than manual or industrial, and in fact must be to play their full part in the education of the child.

VIII—Honor and Athletics

We feel that much greater attention should be given to appealing to the honor of our youth during the high school period of their lives. G. Stanley Hall says in speaking of honor:

"Perhaps its destiny is to provide for and be loyal to the future of our race, to keep love high, true, and wedded to religion as it always should be, for only each can keep the other pure. To the honor of us today is committed the interests of all who come after us."^w

Dr. Hall claims that honor is the strongest and most deeply rooted of all the instincts or tendencies of youth excepting possibly, love and the sex-nature. If this is true, how necessary that we make frequent appeal by heroic challenge to the honor of the adolescent youth and maiden.

The possibilities of athletics as a means of training for honor have hardly been touched; in fact, one is sometimes forced to believe that by many of our coaches and educators that this phase—which should be the breath of life in all our athletic work—has hardly been thought of. We fear that far too often our athletics prove a positive menace and danger to moral culture rather than one of its strongest allies. Too often our school sports are used to create an extreme and bitter rivalry where friendly courtesy or co-operation should be the spirit prevailing between schools. Sometimes our desire to win makes us forget the obligations of being hosts or guests to those with whom we play. *Courtesy is not a shallow or artificial custom but a root virtue of life.*

But the chief danger here lies in a *passion to win* that sullies honor and tempts the young to unfair means of victory. Nor are the students alone in danger or at fault here; for frequently we find coaches, teachers, principals and superintendents, citizens and parents, *clamoring for and demanding that our teams win*. While on the other hand there is very little emphasis placed upon honor and fair play. We will close this discussion

^wG. S. Hall, *Educational Problems*, p. 281.

with a quotation from Prof. Royce of Harvard. In his splendid book, *The Philosophy of Loyalty*, he turns aside from the philosophic theme in hand to say:

"Fair play in sport is a peculiarly good instance of loyalty. And in insisting upon the spirit of fair play, the elders who lead and organize our youthful sports can do a great work for the nation. The coach, or the other leader in college sports, to whom fair play is not a *first* concern, is simply a traitor to our youth and to our nation. If the doctrines of these lectures is right, we can see with what stupendous human interests he is trifling."*

IX—Love and the Sex-Nature

But perhaps the greatest possibilities and the dangers to the youth lie in the pathway of his newly awakened sex-nature and love. We have been too ready to accept as the whole truth the statement that love is blind. Love, so it be pure, has the keenest and truest vision. Love is creative as well as procreative, and perhaps most all of the world's great ones who have given original contributions or gifts to the culture of their people have been great lovers. Love sharpens, brightens, enlarges, and enriches every faculty of the mind and spirit. It also magnifies bodily beauty and adds to physical strength and courage. It is of first importance that those who have to do with leading the adolescent boy or girl should be able to guide with sympathy and wisdom this love that is the most impelling power in the heart. We must never treat the boy's or girl's declaration of love with scorn or ridicule. To us it may be "puppy love," but to him it is a sacred passion of his soul, even though it change tomorrow or die next week.

Sometimes this interest in and love for the opposite sex comes as a sudden and mighty flood carrying the boy or girl into strange and unknown wildernesses of sentiment and desire and passion. I have seen cases where almost in a single night a boy or girl was so carried away with the surging currents of interest in or love for his comrades of the opposite sex, that he was entirely unbalanced and bewildered. Often in these extreme cases, especially if the sex-nature awakens young, before other capacities and faculties have been developed for its control, these boys or girls forget all else and are swallowed up by the interests of the sex instinct alone. And in such cases there are the gravest dangers.

First let us quote something of the magic beauty and possibility of love and the sex instinct as well of its dangers in the nurture of the youth. The age of love, in the full sense of the word, slowly supervenes when body and soul are mature, and

*Josiah Royce, *Philosophy of Loyalty*, p. 267.

on this we must dwell longer and seek to analyze and describe its elements. The world has long waited for an adequate treatment of this vast and vital theme, but that modern psychology is now approaching it from so many sides is one of the most hopeful facts of the present age.

"The development of the sex function is normally perhaps the greatest of all stimuli to mental growth. The new curiosity and interests bring the alert soul into *rapport* with very many facts and laws of life heretofore unseen. Each of its phenomena supplies the key to a new mystery. Sex is the most potent and magic and open sesame to the deepest mysteries of life, death, religion, and love. It is, therefore, one of the cardinal sins against youth to repress healthy thoughts of sex at the proper age, because thus the mind itself is darkened and its wings are clipped for many of the higher intuitions, which the supreme muse of common sense at this psychological moment ought to give. If youth are left to themselves and the contagion of most environments, this mental stimulus takes a low turn toward lewd imaginations and vile conceptions, which undermine the strength of virtue, and instead of helping upward and making invulnerable against all temptation, it makes virtue safe only in its absence and prepares the way for a fall when its full stress is felt."^x

"The dangers of this period are great and manifest. The chief of these, far greater even than the dangers of intemperance, is the sexual elements of soul and body, especially if they be developed prematurely and disproportionately. * * * If it occurs before other compensating and controlling powers are unfolded, this element absorbs and dwarfs their energy and is then more likely to be uninstructed and to suck up all that is vile in the environment. Far more than we realize the thoughts and feelings of youth center about this factor of his nature. * * * The premature or excessive development of this instinct tends to dwarf every part of soul and body."^y

Have you noticed that the excessive development of this instinct usually accompanies its too early awakening? My experience inclines me to believe that. Oh, how many lives have I seen marred and poisoned beyond entire recovery for the want of safe and sympathetic guidance at this period! At no other time of life should the parent and teacher be so much a sympathetic comrade and friend with the boy and girl. No wonder that Prof. Hall, the dean of our writers on adolescence, says that the teachers of boys and girls of this age should be *men and women whose souls are full of fatherhood and motherhood*. But let me add to this that they should also be perfectly attuned to the spirit of boyhood and girlhood.

I well remember a case of a girl who was the very apple of her teacher's eye; she was in the sixth grade and was twelve years of age. The next year she started to school soon after her thirteenth birthday. The previous year she had been wholly absorbed with her lessons and her entire desire seemed to be to please her teachers and help her parents. This first year I was

^xG. S. Hall, *Educational Problems*, p. 231.

^yG. S. Hall, *Youth*, p. 261.

principal of the school and her teacher was constantly referring her to me as a model student. I was away the next year but returned during the school term; the girl was still with the same teacher. He called my attention to his model student of the previous year and said that he couldn't understand her at all. She had no interest in her studies, and was constantly making a disturbance during class recitation or study period with her incessant interference or prattle with the boys. Not only in school but at home and in the community she was a sore trial to her parents, and the people of the neighborhood. It was boys, boys, boys; she thought of nothing but boys. Her parents were constantly scolding and complaining at her conduct; the neighbors criticized her; and the teacher had labored with her during the whole year; but all in vain. He said, "We don't understand her and we don't know what to do." I asked him if they had ever thought that she was as much bewildered and lost as they were, calling his attention to the fact that she was in the grip of a great maze of strange and surging interests and passions without any experience to prepare her to meet the situation. This impelling interest in boys had taken hold of her with mighty hands that were not to be resisted. She couldn't understand that it was wrong, and the only hope for this girl's salvation lay in a sympathetic, confidential, comradeship of someone with the eye to see and the heart to feel the dangers, and at the same time the glorious promise of her life. Only such a one could share with her the beauty of her newly awakened affections and in tender understanding point out to her that the extreme expression or manifestation of these feelings would poison her soul and subtract from her joys in life. Poor soul, she didn't know herself, and was without another soul to understand her, and to guide her through this stormy period of girlhood into the safe and quiet waters of pure, virtuous womanhood.

Never before in our country has there been such grave dangers at this very point to the youth of the nation. Without attempting to point out all the causes let us call attention to the fact that the cheap literature, the sensational attractions of the picture show, the low and sensual plays of the theatre, the vile and vulgar tendencies of the modern dance, make a united and well-nigh irresistible appeal to the sex instinct of the young. Along with this there is an inclination, almost a passion, within youth generally for unrestrained and unguided liberty to come and go and do as they please. Except we rise to meet these dangers and evils, the chastity and purity—yes, the very moral life—of the coming generation is threatened at the heart.

The devil's choicest weapon for the destruction of young men and young women is the temptation to enjoy the privileges

of love without assuming its burdens and responsibilities. In fact, irresponsible love and loose courtship is the damning curse of the day; besides the dangers against chastity it cheapens love and leads to untimely and unholy marriages, which again provide irresponsible parenthood for the children of such unions. Can we not as parents and teachers take hold of this problem with such faith and love as will indeed exalt the whole question of love and courtship and marriage? By so doing we will have accomplished a mighty saving work for the future of the race.

In short, I charge us that we are not giving the children a fair deal by permitting so many severe and terrible temptations to surround their path at every step. We must clean the social atmosphere and check the inviting and ever-present suggestion of wrong.

The school can do more than any other public agency to divert the attention of the young from this element of their nature by interesting them in study and other activities—athletics, plays and games, music, school dramas, debates, mechanical and fine arts, etc., etc. But it is hardly touching the question. We must take hold of this problem with an unyielding purpose and continue to plow a straight furrow until it is solved, if we would avoid disaster to our children. Even in the dance we must find some means of largely eliminating the appeal to the sex-nature.

Ephraim, Utah

(TO BE CONCLUDED)



Springtime—April-fool Day in Idaho

Church Prizes for Potatoes and Wheat*

The Issues of the War.—Our Duty to Practice Thrift and Economy

By Presiding Bishop Charles W. Nibley

These gatherings of the Latter-day Saints are among the most wonderful, I think, of any gatherings of people in the world. I do not know where you will find another such gathering as this, and one which will produce such beneficent results as these gatherings of Latter-day Saints do.

We have been told, during this conference, of many of our duties and obligations to the Church and also to our country. The Latter-day Saint who performs his full duty to the Church of Jesus Christ of Latter-day Saints will always perform his full duty to his country. A man cannot be a good Latter-day Saint and not be a good citizen.

We are living in perilous times. Our country is in a state of war. It is true we are in the chambers of the mountains and comparatively secure, but we each, nevertheless, have a duty to perform. President Smith stated in his opening remarks that, in view of the condition that our country is in at the present time, it is the duty of every person, every farmer, every brother or sister who can do so in any way, to help to contribute to the increased production of foodstuffs, and all should do everything they can in that direction. Our country may need all the aid we can give in this way before we get through, and everyone can do something toward the promotion and increase of the food supplies of the state and nation.

It was decided at the priesthood meeting Saturday night that certain prizes should be offered to encourage the ward Priesthood quorums, high priests, seventies, elders, priests, teachers and deacons, in each ward, and the Relief Societies, Young Men's and Young Ladies' Mutual Improvement organizations, Sunday School and Primary and Religion Class organizations in every ward in the Church to start work at once. That as soon as you go to your homes you should call your societies or quorums together and see if it is not possible for each of these organizations and quorums to grow at least an acre of potatoes.

The Church, through its Trustee-in-Trust, offers certain prizes for the best yield from an acre of potatoes, and the best

*An address delivered at the late annual conference of the Church.

yield from five acres of spring wheat. This will give our boys and girls an opportunity to do a little practical farming. Good choice land should be secured, even if it has to be rented by the association, and the education of a practical nature that the boys and girls will acquire will alone be worth the effort. Here is the resolution or memorandum that was voted upon at the priesthood meeting last night:

"With a view to stimulating the production of foodstuffs which may be badly needed in these war times, the Trustee-in-Trust offers to any ward quorum of the priesthood, or any ward Relief Society, Young Men's or Young Ladies' Mutual Improvement Association, Sunday School, Primary Association or Religion Class for the best yield from one acre of potatoes, \$1,000; for second best, \$500; third best, \$250; and for the best yield from five acres of spring wheat, \$1,000; for second best, \$500; third best, \$250. Those organizations which desire to contest for the above named prizes will notify the Presiding Bishopric on or before May 15, 1917."

We will arrange with bishops of wards and presidents of stakes to collect the necessary information and send to us concerning the planting and growth and yield of these products. And the necessary information will be duly published in our Church papers.

Now, my brethren and sisters, here is something that we can do for our country. As the English say, "I can do my bit." You can do your part, and everyone ought to feel in his or her heart that there is something we can do and should do, for the time is momentous. The issues, as Brother Ivins stated to us yesterday, are the greatest that were ever thrust upon any people in this world. It is liberty on one hand, or the death of liberty on the other. To my mind this contention has seemed to be the contention of the ages. The fight that has been going on for the last three hundred years or more which has won for us our precious heritage of liberty, now lies in the balance. I do not need to try to state the great issue to you because the President of the United States has stated it so fully, so forcefully, so plainly, that a wayfaring man, though a fool, need not err therein. It is made clear even for such as he. But it has seemed to me that all through this great world conflict, the same influence and spirit has been fighting for supremacy and rule as it has fought down through all the ages. We read of the contention that existed in heaven before this world was organized, and in that great conflict, we are told that one-third of the hosts of heaven were overpowered and thrown out. But the spirit of that contention did not cease to exist. It has existed and has come down to us through the ages; one side contending for individual liberty and the rights of man, and the other side contending for rule by force and by compulsion. That was essentially the issue in that great conflict before the world was. Christ

stood for government by persuasion, by long suffering, by kindness and gentleness and love unfeigned. The other power was for government and salvation for all, to be secured by the spirit of force and compulsion, wherein all would be saved without agency, or what we call common consent. That spirit of the evil one has never been suppressed up to the present hour. In this present world conflict that same issue is at stake. One side is contending for liberty, freedom, government by the consent of those who are governed, what we in this Church call common consent; the other side is the old contention for the divine right of kings who claim they can give to the people better and more efficient government through compelling them to do what the rulers believe to be right. And in that way Lucifer proposed in the beginning, to save all people by force and compulsion.

The spirit that was making for liberty was in Henry the Eighth when he broke with the Pope of Rome and fought against the power that was being exercised upon the bodies and souls of the children of men, which was in the last degree tyrannical, and was destructive of human liberty and human rights. It was the old fight reappearing in a new form, but with the same spiritual influences opposed to each other as in the beginning. Those same spiritual forces were at work in the contest with Oliver Cromwell, on one side, and the Stuart kings on the other. Cromwell was fighting under the spirit of Christ for greater liberty. The Stuarts were fighting under the old Lucifer spirit for the suppression of liberty and for government by force. Those same influences were in the fight with George Washington and the continental army on the side for greater liberty, and Great Britain on the other side against the extension of liberty and the plain right of humanity. Those same influences were at work in the fight of Abraham Lincoln and the northern states, contending for liberty and the rights of man, freedom from slavery; with the South represented by the coercive spirit which Lucifer always prompts and which is against liberty and in favor of coercion and compulsion. Therefore, the issues in this great world war are most momentous. All of our liberties that have been won by so many years of turmoil and strife, all the aggregation of the ages of that which makes for the rights of the individual and blessings to humanity, are at stake and lie in the balance today. Every Latter-day Saint knows which side of the great conflict he should be on. For there is nothing in this Church, nothing in its organization but what makes for liberty and righteousness and must be done by common consent. These are the words of our Church constitution: "No power or influence can, or ought to be maintained by virtue of the

Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned." And when any man tries to exert authority or exercise compulsion, or force, or secure dominion over the souls of the children of men, in any degree of unrighteousness, then the Spirit of the Lord is grieved, and it will soon be withdrawn from such a man. That is the spirit of liberty which this Church is governed by, wherein is the agency of man, that he is left a free agent unto himself to choose the good and reject the evil.

Now then, my brothers and sisters, we can do our part. We can at least do something in this great conflict on the right side. Let us take the counsel of our President, and at least try to produce food more in abundance than we have ever done before. That is the word of the Lord to you and to me. And, to stimulate that effort, there has been offered by the Trustee-in-Trust the prizes that I have mentioned. I am sure that our sisters can economize and help in these matters. They can knit stockings and underclothing. I am sure that all of us brethren can be less extravagant. It is a time for economy. The most rigid economy may be forced upon us by the government itself, even in the food we eat, and in the clothes we wear. It may yet come to that. I hope not, but it has come to that in the older countries; in England, in Germany, and in other countries, it is already in force among the people. In the meantime, we can economize more than we have done. We can do without some of the things we think we ought to have, until next fall, in any event, and let us see then how the wind blows; see what turn things have taken by then. We will know a little more about it, six months from now, and yet it is quite within the range of possibilities that this war that we are in may last more than a year; although, of course, we all hope it will be over in a few months.

I remember when in New York, two years ago last September, after the war had started, I was enquiring of different prominent leading men whom I met, as to the probable length of time that the war would last. I remember one of the ablest men, who stands at the head of one of the very largest business affairs in the United States, said to me that he did not see how it was possible for the war to last longer than about three months. Well, it has lasted now two years and seven months, and may last another year or longer. One thing we do know and can rest assured of, that the purposes of God will not fail. In the very beginning, his purpose was to give liberty to all his children. That purpose will not fail.

Now, my brethren and sisters, let me counsel you to use economy in all ways. Save everything that will sustain life.

Save your breadstuffs, wheat, potatoes, and all food products. Save the potato peelings for the chickens and the pigs. Let us economize and save wherever we can. Let us try to make ourselves feel poor for six months, and we will all be benefited through it and by it. God bless you. Amen.

Give Us Strength to Do the Right

[The morning after the United States Senate voted to enter the World War, now raging, the press dispatches contained this announcement: "During the closing of the debate, just before the vote was taken, Senator Reed Smoot, of Utah, bowed his head and led the assembled senators in prayer to God, for divine wisdom and strength to do the right." As a citizen of the senator's home town I have taken the liberty to express this thought (which seems to be the thought of the American people) in the lines following.—*The Author.*]

Father of millions, in whose hand
The destinies of nations lie:
From out this awful tumult, bring
A freedom that can never die!
Help us, O Lord, to do the right,
And trust in thee for wisdom's light.

And when the awful thunders roll,
And strong hearts faint on land and sea,
Direct the spending of our strength
To set the long-bound millions free!
O may we ever do the right
And trust in thee for wisdom's light.

We care not for the battle's spoil;
We want no part of any land;
Our only object is to give
The world's oppressed a helping hand!
O help us now to do the right
And trust in thee for wisdom's light.

Then may the brave of every land
Unite in freedom's grand array;
Deprive all tyrants of their power,
And hasten on a brighter day!
O give us strength to do the right
And trust in thee for wisdom's light!

Provo, Utah

Samuel Biddulph.

War With Germany

Stirring Address of the President of the United States to the Joint Session of Congress

All the Strong Reasons Forcefully Set Forth

President Woodrow Wilson, on March 21, issued a proclamation convening Congress in extraordinary session at 12 o'clock noon on the 2nd day of April, 1917, to receive a communication concerning grave matters of national policy which should be taken immediately under consideration. In pursuance of the proclamation, the first session of the Sixty-fifth Congress commenced on the date named. A joint session of the two Houses of Congress met in the hall of the House of Representatives at 8:30 p. m. to receive the President's address, which was delivered in person, received with favor, and punctuated with applause. It reads as follows:

Gentlemen of the Congress, I have called the Congress into extraordinary session because there are serious, very serious, choices of policy to be made, and made immediately, which it was neither right nor constitutionally permissible that I should assume the responsibility of making.

On the third day of February last I officially laid before you the extraordinary announcement of the Imperial German Government that on and after the first day of February it was its purpose to put aside all restraints of law or of humanity and use its submarines to sink every vessel that sought to approach either the ports of Great Britain and Ireland or the western coasts of Europe or any of the ports controlled by the enemies of Germany within the Mediterranean. That had seemed to be the object of the German submarine warfare earlier in the war, but since April of last year the Imperial Government had somewhat restrained the commanders of its under-sea craft in conformity with its promise then given to us that passenger boats should not be sunk and that due warning would be given to all other vessels which its submarines might seek to destroy, when no resistance was offered or escape attempted, and care taken that their crews were given at least a fair chance to save their lives in their open boats. The precautions taken were meagre and haphazard enough, as was proved in distressing instance after instance in the progress of the cruel and unmanly business, but a certain degree of restraint was observed. The new policy has swept every restriction aside. Vessels of every kind, whatever their flag, their character, their cargo, their destination, their errand, have been ruthlessly sent to the bottom without warning and without thought of help or mercy for those on board, the vessels of friendly neutrals along with those of belligerents. Even hospital ships and ships carrying relief to the sorely bereaved and stricken people of Belgium, though the latter were provided with safe conduct through the proscribed areas by the German Government itself and were distinguished by unmistakable marks of identity, have been sunk with the same reckless lack of compassion and of principle.

I was for a little while unable to believe that such things would in fact be done by any government that had hitherto subscribed to the humane practices of civilized nations. International law had its origin in the attempt to set up some law which would be respected and observed upon the seas, where no nation had right of dominion and where lay the free highways of

the world. By painful stage after stage has that law been built up, with meagre enough results, indeed, after all was accomplished that could be accomplished, but always with a clear view, at least, of what the heart and conscience of mankind demanded. This minimum of right the German government has swept aside under the plea of retaliation and necessity, and because it had no weapons which it could use at sea except these which it is impossible to employ as it is employing them without throwing to the winds all scruples of humanity or of respect for the understandings that were supposed to underlie the intercourse of the world. I am not now thinking of the loss of property, immense and serious as that is, but only of the wanton and wholesale destruction of the lives of non-combatants, men, women, and children, engaged in pursuits which have always, even in the darkest periods of modern history, been deemed innocent and legitimate. Property can be paid for; the lives of peaceful and innocent people cannot be. The present German submarine warfare against commerce is a warfare against mankind.

It is a warfare against all nations. American ships have been sunk, American lives taken, in ways which it has stirred us very deeply to learn of, but the ships and people of other neutral and friendly nations have been sunk and overwhelmed in the waters in the same way. There has been no discrimination. The challenge is to all mankind. Each nation must decide for itself how it will meet it. The choice we make for ourselves must be made with a moderation of counsel and a temperateness of judgment befitting our character and our motives as a nation. We must put excited feeling away. Our motive will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right, of human right, of which we are only a single champion.

When I addressed the Congress on the twenty-sixth of February last I thought that it would suffice to assert our neutral rights with arms, our right to use the seas against unlawful interference, our right to keep our people safe against unlawful violence. But armed neutrality, it now appears, is impracticable. Because submarines are in effect outlaws when used as the German submarines have been used against merchant shipping, it is impossible to defend ships against their attacks as the law of nations has assumed that merchantment would defend themselves against privateers or cruisers, visible craft giving chase upon the open sea. It is common prudence in such circumstances, grim necessity indeed, to endeavor to destroy them before they have shown their own intention. They must be dealt with upon sight, if dealt with at all. The German Government denies the right of neutrals to use arms at all within the areas of the sea which it has proscribed, even in the defense of rights which no modern publicist has ever before questioned their right to defend. The intimation is conveyed that the armed guards which we have placed on our merchant ships will be treated as beyond the pale of law and subject to be dealt with as pirates would be. Armed neutrality is ineffectual enough at best; in such circumstances and in the face of such pretensions it is worse than ineffectual: it is likely only to produce what it was meant to prevent; it is practically certain to draw us into the war without either the rights or the effectiveness of beligerents. There is one choice we cannot make, we are incapable of making: we will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored or violated. The wrongs against which we now array ourselves are no common wrongs; they cut at the very roots of human life.

With a profound sense of the solemn and even tragical character of the step I am taking and of the grave responsibilities which it involves, but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the Imperial German Government to be in fact nothing less than war against the government and people of

the United States; that it formally accept the status of belligerent which has thus been thrust upon it; and that it take immediate steps not only to put the country in a more thorough state of defense but also to exert all its power and employ all its resources to bring the Government of the German Empire to terms and end the war.

What this will involve is clear. It will involve the utmost practicable co-operation in counsel and action with the governments now at war with Germany and, as incident to that, the extension to those governments of the most liberal financial credits in order that our resources may so far as possible be added to theirs. It will involve the organization and mobilization of all the material resources of the country to supply the materials of war and serve the incidental needs of the nation in the most abundant and yet most economical and efficient way possible. It will involve the immediate full equipment of the navy in all respects but particularly in supplying it with the best means of dealing with the enemy's submarines. It will involve the immediate addition to the armed forces of the United States already provided for by law in case of war at least five hundred thousand men, who should, in my judgment, be chosen upon the principle of universal liability to service, and also the authorization of subsequent additional increments of equal force so soon as they may be needed and can be handled in training. It will involve also, of course, the granting of adequate credits to the Government, sustained, I hope, so far as they can equitably be sustained by the present generation, by well conceived taxation.

I say sustained so far as may be equitable by taxation because it seems to me that it would be most unwise to base the credits which will now be necessary entirely on money borrowed. It is our duty, I most respectfully urge, to protect our people so far as we may against the very serious hardships and evils which would be likely to arise out of the inflation which would be produced by vast loans.

In carrying out the measures by which these things are to be accomplished we must keep constantly in mind the wisdom of interfering as little as possible in our own preparation and in the equipment of our own military forces with the duty—for it will be a very practical duty—of supplying the nations already at war with Germany with the materials which they can obtain only from us or by our assistance. They are in the field and we should help them in every way to be effective there.

I shall take the liberty of suggesting, through the several executive departments of the Government, for the consideration of your committees, measures for the accomplishment of the several objects I have mentioned. I hope that it will be your pleasure to deal with them as having been framed after very careful thought by the branch of the Government upon which the responsibility of conducting the war and safeguarding the nation will most directly fall.

While we do these things, these deeply momentous things, let us be very clear, and make very clear to all the world what our motives and our objects are. My own thought has not been driven from its habitual and normal course by the unhappy events of the last two months, and I do not believe that the thought of the nation has been altered or clouded by them. I have exactly the same things in mind now that I had in mind when I addressed the Senate on the twenty-second of January last; the same that I had in mind when I addressed the Congress on the third of February and on the twenty-second of February. Our object now, as then, is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power and to set up amongst the really free and self-governed peoples of the world such a concert of purpose and of action as will henceforth ensure the observance of those principles. Neutrality is no longer feasible or desirable where the peace of the world is involved and the freedom of its peoples, and the menace to that peace and freedom lies in the

existence of autocratic governments backed by organized force which is controlled wholly by their will, not by the will of their people. We have seen the last of neutrality in such circumstances. We are at the beginning of an age in which it will be insisted that the same standards of conduct and of responsibility for wrong done shall be observed among nations and their governments that are observed among the individual citizens of civilized states.

We have no quarrel with the German people. We have no feeling towards them but one of sympathy and friendship. It was not upon their impulse that their government acted in entering this war. It was not with their previous knowledge or approval. It was a war determined upon as wars used to be determined upon in the old, unhappy days when people were nowhere consulted by their rulers and wars were provoked and waged in the interest of dynasties or of little groups of ambitious men who were accustomed to use their fellow men as pawns and tools. Self-governed nations do not fill their neighbor states with spies or set the course of intrigue to bring about some critical posture of affairs which will give them an opportunity to strike and make conquest. Such designs can be successfully worked out only under cover and where no man has the right to ask questions. Cunningly contrived plans of deception or aggression, carried, it may be, from generation to generation, can be worked out and kept from the light only within the privacy of courts or behind the carefully guarded confidences of a narrow and privileged class. They are happily impossible where public opinion commands and insists upon full information concerning all the nation's affairs.

A steadfast concert for peace can never be maintained except by a partnership of democratic nations. No autocratic government could be trusted to keep faith within it or observe its covenants. It must be a league of honor, a partnership of opinion. Intrigue would eat its vitals away; the plottings of inner circles who could plan what they would and render account to no one would be a corruption seated at its very heart. Only free peoples can hold their purpose and their honor steady to a common end and prefer the interests of mankind to any narrow interest of their own.

Does not every American feel that assurance has been added to our hope for the future peace of the world by the wonderful and heartening things that have been happening within the last few weeks in Russia? Russia was known by those who knew it best to have been always in fact democratic at heart, in all the vital habits of her thought, in all the intimate relationships of her people that spoke their natural instinct, their habitual attitude towards life. The autocracy that crowned the summit of her political structure, long as it had stood and terrible as was the reality of its power, was not in fact Russian in origin, character, or purpose; and now it has been shaken off and the great, generous Russian people have been added in all their naive majesty and might to the forces that are fighting for freedom in the world, for justice, and for peace. Here is a fit partner for a League of Honor.

One of the things that has served to convince us that the Prussian autocracy was not and could never be our friend is that from the very outset of the present war it has filled our unsuspecting communities and even our offices of government with spies and set criminal intrigues everywhere afoot against our national unity of counsel, our peace within and without, our industries and our commerce. Indeed it is now evident that its spies were here even before the war began; and it is unhappily not a matter of conjecture but a fact proved in our courts of justice that the intrigues which have more than once come perilously near to disturbing the peace and dislocating the industries of the country have been carried on at the instigation, with the support, and even under the personal direction of official agents of the Imperial Government accredited to the Government of the United States. Even in checking these things and trying to extirpate them we have sought to put the most generous interpretation possible upon them because we knew that

their source lay, not in any hostile feeling or purpose of the German people towards us (who were, no doubt, as ignorant of them as we ourselves were), but only in the selfish designs of a Government that did what it pleased and told its people nothing. But they have played their part in serving to convince us at last that that Government entertains no real friendship for us and means to act against our peace and security at its convenience. That it means to stir up enemies against us at our very doors the intercepted note to the German Minister at Mexico City is eloquent evidence.

We are accepting this challenge of hostile purpose because we know that in such a government, following such methods, we can never have a friend; and that in the presence of its organized power, always lying in wait to accomplish we know not what purpose, there can be no assured security for the democratic governments of the world. We are now about to accept gauge of battle with this natural foe to liberty and shall, if necessary, spend the whole force of the nation to check and nullify its pretension and its power. We are glad, now that we see the facts with no veil of false pretense about them, to fight thus for the ultimate peace of the world and for the liberation of its peoples, the German peoples included: for the rights of nations great and small and the privilege of men everywhere to choose their way of life and of obedience. The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.

Just because we fight without rancour and without selfish object, seeking nothing for ourselves but what we shall wish to share with all free peoples, we shall, I feel confident, conduct our operations as belligerents without passion and ourselves observe with proud punctilio the principles of right and of fair play we profess to be fighting for.

I have said nothing of the governments allied with the Imperial Government of Germany because they have not made war upon us or challenged us to defend our right and our honor. The Austro-Hungarian Government has, indeed, avowed its unqualified endorsement and acceptance of the reckless and lawless submarine warfare adopted now without disguise by the Imperial German Government, and it has therefore not been possible for this Government to receive Count Tarnowski, the Ambassador recently accredited to this Government by the Imperial and Royal Government of Austria-Hungary; but that Government has not actually engaged in warfare against citizens of the United States on the seas, and I take the liberty, for the present at least, of postponing a discussion of our relations with the authorities at Vienna. We enter this war only where we are clearly forced into it because there are no other means of defending our rights.

It will be all the easier for us to conduct ourselves as belligerents in a high spirit of right and fairness because we act without animus, not in enmity towards a people or with the desire to bring any injury or disadvantage upon them, but only in armed opposition to an irresponsible government which has thrown aside all considerations of humanity and of right, and is running amuck. We are, let me say again, the sincere friends of the German people, and shall desire nothing so much as the early re-establishment of intimate relations of mutual advantage between us,—however hard it may be for them, for the time being, to believe that this is spoken from our hearts. We have borne with their present government through all these bitter months because of that friendship,—exercised a patience and forbearance which would otherwise have been impossible. We shall, happily, still have an opportunity to prove that friendship in our daily attitude and actions towards the millions of men and women of German birth and native

sympathy who live amongst us and share our life, and we shall be proud to prove it towards all who are in fact loyal to their neighbors and to the Government in the hour of test. They are, most of them, as true and loyal Americans as if they had never known any other fealty or allegiance. They will be prompt to stand with us in rebuking and restraining the few who may be of a different mind and purpose. If there should be disloyalty, it will be dealt with with a firm hand of stern repression; but, if it lifts its head at all, it will lift it only here and there and without countenance except from a lawless and malignant few.

It is a distressing and oppressive duty, Gentlemen of the Congress, which I have performed in thus addressing you. There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts,—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

The following joint resolution was passed by both Houses, by an overwhelming majority, and signed by the President on the 6th day of April:

Whereas the recent acts of the Imperial German Government are acts of war against the Government and the people of the United States:

Resolved, etc., That the state of war between the United States and the Imperial German Government which has thus been thrust upon the United States is hereby formally declared; and

That the President be, and he is hereby, authorized and directed to take immediate steps not only to put the country in a thorough state of defense, but also to exert all of its power and employ all of its resources to carry on war against the Imperial German Government and to bring the conflict to a successful termination.

On the day previous Congress had provided for an appropriation approximating three billion dollars to finance the war for one year. This war measure provides for new taxes and increase in the old, and it is expected the revenue will easily be raised. The actual and potential resources of this country, which have probably never been equaled before by any other nation in the history of the world, are now brought into the Great War under the American flag. Our navy is among the foremost afloat, our army, though small, is backed by a citizenry of upward of twenty million men capable of military duty, and by the moral force of more than one-hundred million Americans, awakened to their country's call, and united behind their President with unsurpassed patriotic fervor.

Enlistments in the army and the navy and in the National Guards in the various states, including Utah, Idaho, and the west generally, proceeded during the month with satisfactory results. As many as one thousand recruits a day were added to the navy.

EDITORS' TABLE

Our Duty to Humanity, to God and to Country*

By President Joseph F. Smith

Introduction

I am very happy in the privilege that I enjoy of meeting with you in the opening session of the eighty-seventh Annual General Conference of the Church of Jesus Christ of Latter-day Saints, and I can assure you we feel highly honored, as every one present associated with the Church must feel, in witnessing the great multitude who have assembled here this morning in honor of the opening of this conference. I fear that it will be somewhat difficult for me to get my voice in trim sufficient to make myself heard and understood. It is no small task to attempt to address an audience like this, depending, as I do, upon the promptings of the spirit that may pervade our conference in regard to what I shall say. I have certainly obeyed in this respect, the injunction of the Savior, as recorded in the scriptures (Matthew 10:19, 20): "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." The Spirit will give the impressions that are needed as far as the time will permit, and as far as we are susceptible to the impressions of the Spirit of God. I sincerely do hope that the Spirit of the Lord will pervade this assembly and have place in our minds and hearts, that we may rejoice in the privilege that we have of meeting together under so favorable circumstances, witnessing, as we do in our assembling here, the many blessings and privileges the Lord has vouchsafed unto us.

Exercise Prudence, Economy, and Extreme Industry

We are living in critical times. Conditions are such as practically defy either description or complete understanding, for we can see today only what is visible to us, but no one unless inspired, can foretell today what may occur tomorrow. But we need not be concerned anxiously about this, for the duty of members of the Church, as such, and their duty as men and women in the communities in which they live, and as citizens

*Opening address at the 87th Annual Conference of the Church, April 6, 1917.

of our country, are of the greatest importance to us for present consideration. Our duty is to seek for peace and happiness and the well being of the whole human family, as far as it lies in our power to exert an influence to this end; and if we do our duty today, as members of the Church and as citizens of our state and of the adjoining states in which we live, we need not greatly fear what tomorrow may bring forth. One of the things that impresses me as a matter of importance to be considered by the people of our state and of this intermountain region is a careful course of prudence, economy, and extreme industry and carefulness with reference to the production and conservation of the necessities of life. We have had a long winter, which has extended down far into the lap of spring. It is possible that we may have a short season for growth of grain and cereals of all kinds, together with vegetables and fruits, that are needful to sustain life. We should realize that we are dependent upon the soil and upon tilling it, the labor of the husbandman and the blessings of Almighty God upon our labors and upon the soil, for the necessities of life. We cannot subsist without these things.

I think that the united faith and prayer of the people who believe in the possibility of the answer to the prayers of those who are devout and who have faith in God, should be lifted to the Giver of all good, that peace may continue to prevail over all our land, and that prosperity might attend the people of our great country; that peace may also be restored to all the nations of the earth, when it shall be the purpose and the will of God that it should be. I think it is our duty to ask the blessing of the Lord upon the labor of the husbandman. That the blessings of the season's fruitfulness may be bestowed upon those who till the soil, and who earn the bread and food necessary to sustain life. In years gone by, even before our state was a territory, the earliest settlers of this country were, by the merciful providences of the Lord, and the wise counsel of the leaders of the people, in a position to help their neighbors with the necessities of life. While many of them in the south, the north, and in the western part of our country, were searching for gold and precious metals, things that would not in themselves sustain life, we were cultivating the soil, producing that which was needful for them, and they poured their gold into our laps for the food that we gave them in return, to sustain their lives and to enable them to prosecute their labors. I hope the people of this state, especially the Latter-day Saints, will prove themselves to be veritable Josephs in Egypt, that when necessity stalks abroad through the land, the needy may apply to us for that which is necessary for their happiness and for their subsistence. I understand that the authorities at Washington have requested those

in charge of our Agricultural College, in the north, to exercise all the influence they can to prevail upon the people of this state to economize and to produce, save, and store up, to the best of their ability, those things that will supply, if need be, even the sinews of war, if war should come.

The Spirit Which Latter-day Saints Should Manifest in War

Speaking of the possibility of conflict, of war, I exhort my friends, the people of our country, especially in this intermountain region, to maintain above all other things the spirit of humanity, of love, and of peace-making, that even though they may be called into action they will not demolish, override and destroy the principles which we believe in, which we have tried to inculcate, and which we are exhorted to maintain: peace and good will toward all mankind, though we may be brought into action with the enemy. I want to say to the Latter-day Saints who may enlist, and whose services the country may require, that when they become soldiers of the State and of the Nation that they will not forget that they are also soldiers of the Cross, that they are ministers of life and not of death; and when they go forth, they may go in the spirit of defending the liberties of mankind rather than for the purpose of destroying the enemy. If we could convert them to peaceful ways and to the love of peace without destroying them, we would become saviors of men. And it is abominable that men who engage in the great and grand and necessary duty of protecting and guarding our Nation from the encroachments of wicked enemies, cruel and destructive foes, should not maintain among themselves lives of honor, virtue, purity and of immunity from sin and crime of every kind. It is a disgraceful thought that a man to become a soldier should become a rake and abandon himself to crime and wickedness. Let the soldiers that go out from Utah be and remain men of honor, and when they are called obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them, or that they may be set to do; but do it with an eye single to the accomplishment of the good that is aimed to be accomplished, and not with the blood-thirsty desire to kill and to destroy.

Help the Orphaned and Needy

Charity, or love, is the greatest principle in existence. If we can lend a helping hand to the oppressed, if we can aid those who are despondent and in sorrow, if we can uplift and ameliorate the condition of mankind, it is our mission to do it, it is an essential part of our religion to do it. And I say to our friends present that we have an organization in the Church of Jesus Christ of Latter-day Saints that is perfect in its operation by

which we may call today to almost the whole Church for aid, and tomorrow we will receive returns with the generous contributions that are freely given for a good cause, and it will cost nobody a cent. Every dime contributed for the benefit of the poor goes to the poor, and is not consumed by charitable organizations, who collect and handle means intended for the poor, and are paid for their services, thus absorbing a large percentage of the means contributed for the benefit of the poor, by those who are not poor. I wish to announce *that* to our friends. The Latter-day Saints know this, they understand it. They have recollection of recent events in which, within twenty-four hours or thereabouts, the people of the Church of Jesus Christ of Latter-day Saints contributed somewhere near \$35,000, and it was sent to the afflicted people of the east that were suffering in consequence of war, and it was put into hands who would distribute it wisely to those who needed, without cost to anybody, and a portion of that fund, which was not distributed, remains to be dealt out to those who are really in need as their circumstances require.

A Spirit of Love and Toleration Enjoined

I should not occupy too much of your time, but I have another thought or two that I wish to announce, merely as a matter of reference or as a text, perhaps, for those who may follow, if the Spirit so leads, to amplify. We admonish, we beseech our brothers and sisters in the gospel of Jesus Christ, not only to honor themselves by a proper course of living, but also to honor and love and be charitable to your neighbors, every one of you. We admonish you not only to keep the greatest of all the commandments that has ever been given of God to man, to love the Lord, your God, with all your heart and mind and strength, but we exhort you also to observe that second law, next unto it, to love your neighbors as yourselves; return good for evil, do not revile others because you are or may be reviled. We have no need to tear down the houses of other people (using this expression as a symbol). We are perfectly willing that they should live in the homes they have erected for themselves, and we will try to show them a better way. While we will not condemn that which they have and cherish above all other things in the world, we will endeavor to show them a better way and build them a better house and then invite them kindly, in the spirit of Christ, of true Christianity, to enter the better dwelling. That is the principle and I wish to impress it upon you this morning. I desire to impress, if I can, upon the minds of the parents the necessity of properly instructing and teaching their children with reference to this glorious principle, charity and love, that love for our neighbor that will enable us to cherish his rights

as sacredly as we cherish our own, to defend the rights and the liberties of our neighbor, as we would defend our own rights and liberties, put up the fallen bars in the fences of our neighbors that are carelessly left down, just as we would put our own bars up surrounding our own fields, in order to protect our crops from the ravages of stray animals. That is a simple thing to say, but there is a meaning in it, and it is a very important thing for us to observe. Many of us are farmers. I have heard of some people who were so far from a love for this principle of kindness that they would prefer to tear down the fence and let down the bars of their neighbors in order that they might receive damage rather than to put up the bars and try to protect them as they would wish to be protected themselves.

Parents Should Teach their Children Belief in Christ and Loyalty to Law and Country

Fathers and mothers in Israel, will you try to teach your children that there is no other name given under heaven by which we have such a glorious hope of the resurrection from death to life, or assurance in the principle and promise of eternal exaltation in the Kingdom of God but that of Jesus Christ, the Son of God? We are a Christian people, we believe in the Lord Jesus Christ, and we feel that it is our duty to acknowledge him as our Savior and Redeemer. Teach it to your children. Teach them that the Prophet Joseph Smith restored again to the earth the priesthood that was held by Peter and James and John, who were ordained under the hands of the Savior himself. Teach them that Joseph Smith, the Prophet, when only a boy, was chosen and called of God to lay the foundations of the Church of Christ in the world, to restore the holy priesthood, and the ordinances of the gospel which are necessary to qualify men to enter into the kingdom of heaven. Teach your children to respect their neighbors. Teach your children to respect their bishops and the teachers that come to their homes to teach them. Teach your children to respect old age, gray hairs, and feeble frames. Teach them to venerate and to hold in honorable remembrance their parents, and help all those who are helpless and needy. Teach your children, as you have been taught yourselves, to honor the priesthood, which you hold, the priesthood which we hold as elders in Israel. Teach your children to honor themselves, teach your children to honor the principle of presidency by which organizations are held intact and by which strength and power for the wellbeing and happiness and upbuilding of the people is preserved. Teach your children that when they go to school they should honor their teachers in that which is true and honest, in that which is manly and womanly and is worth while; and also teach them

to avoid the bad examples of their teachers out of school and the bad principles of men and women who are sometimes teachers in schools. Teach your children to honor the law of God and the law of the state, and the law of our country: Teach them to respect and hold in honor those who are chosen by the people to stand at their head and execute justice and administer the law. Teach them to be loyal to their country, loyal to righteousness and uprightness and honor, and thereby they will grow up to be men and women choice above all the men and women of the world.

Remember the Blessings of Temple Ordinances

And as Latter-day Saints, as members of the Church of Jesus Christ, do not forget those ordinances of the gospel which require proper recognition in order that we may be placed unexceptionably before the Lord. The Lord has revealed to us a principle by which, by the proper and righteous exercise of divine authority, we may be joined together for time and all eternity. Teach your children that principle, that they may live worthy to go and receive the benefits and blessings of these ordinances. Teach your children and let yourselves be taught the fact that it is necessary for you to become saviors upon Mount Zion for those who have died without the knowledge of the gospel, and that the temples of God in these mountains, and that are being reared in other lands, have been built and are designed expressly for the performance of these sacred ordinances which are necessary for those who have passed away without them. Do not forget these things. Keep them in mind for they are necessary for us.

A Testimony to the Purity, Honor and Integrity of Leaders of the Church

There are many things that might be said, but I do not want to weary you. I want to bear my testimony. I have served from my youth up along with such men as Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, Jedediah M. Grant, Daniel H. Wells, John Taylor, George Q. Cannon, and Wilford Woodruff and his associates, and Lorenzo Snow and his associates, the members of the twelve apostles, the seventies and the high priests in the Church of Jesus Christ of Latter-day Saints, for more than sixty years; and, that my word may be heard by every stranger within the sound of my voice, I want to testify to you that better men than these have never lived, within the range of my acquaintance. I can so testify because I was familiar with these men, grew up from babyhood with them, associated with them in council, in prayer, and supplica-

tion, and in travel from settlement to settlement through our country here and crossing the plains. I have heard them in private and in public, and I bear my testimony to you that they were men of God, true men, pure men, God's noblemen; virtuous men who never were either tempted to do evil or tempted others to do wrong, men whose examples and whose lives were above reproach, except in what corrupt, wicked or ignorant men supposed they saw and presumed to denounce as wrong in them. It was a crime in the eyes of lecherous scoundrels that President Young should have more wives than one. But they were his wives and he honored them and their children, and fed, clothed and educated them. He did not desert, nor abuse, nor abandon them; and because of this, extremely pious people and others have condemned him. Some of the rest of us have come under similar condemnation. I know that this was a true principle with them and that they did not sin, because they did not do violence to anybody; neither did they wrong anybody; but that is a thing of the past. Others have complained and do complain because certain men, who were fortunate enough to have families when the people of the state capitulated with the government of the United States, and President Woodruff announced the discontinuance of plural marriages, have taken care of their wives and their children that were left with them. I want to tell you just once more, and would tell it before all the world if I could, that I believe with all my heart, that if any man ought to be damned in this world, it is the man that will abandon the mother of his children. We do not do it, we will not do it, the Lord Almighty helping us *not* to do it. Now, pardon me for digressing so far from the thought that was first in my mind.

I bear my testimony to these men, that they were good, pure men, honest men, leaders, builders, teachers of righteousness by precept and by example. They live in my memory as sacred as my life.

I bear my testimony to you that no man has ever yet been able, so far as it is recorded in history, to bring to pass an organization like that of the Church of Jesus Christ of Latter-day Saints as it was organized by Joseph Smith, the boy prophet. I testify that Joseph Smith revealed anew, and so to speak, reenacted the gospel of Jesus Christ, and nothing else, even including the injunction of the Master, "if ye were Abraham's seed, ye would do the works of Abraham."

God the Father and Jesus Christ His Son

I accept Jesus of Nazareth as the only begotten Son of God in the flesh. This is a great principle, though it seems hard for some people to understand it—those who believe in the foolish notion that God is a "*vapor*," if you please, ether, electricity,

"energy" or anything else you might call him or it, and that he fills the immensity of space, is everywhere present at the same time, etc., etc. It is difficult indeed for those who believe this foolish doctrine to believe that Christ could be the Son of God; that God, being only spirit, or "energy," as defined by a certain learned preacher, could beget a Son in "his own likeness" and "image," and the Son also be in the likeness and image of mortal man. The apostles of Jesus Christ, his witnesses, declare it, and he himself has declared it by his own voice in the day in which we live; but it is hard to get people to understand how that non-descript creation of man's ignorance called "God" by the sectarian world, which fills the immensity of space and is everywhere present at the same time, can beget a son in the form of himself and at the same time in the form of man. But when they hear the truth, as it was revealed through the Prophet Joseph Smith, by Christ himself, and as it is revealed in the testimony of the ancient scriptures, that God "created man in his own likeness, in his own image, male and female created he them," it is hard to get men to understand that Almighty God, who possesses all knowledge, all wisdom, and all power, can extend his power, his Spirit, his majesty and glory and dominion over all his creations, while he himself sits upon his throne—it is hard to make them understand it, and yet that is the truth. We want to teach those principles to our children, and inculcate the teaching of the same things to our children's children to the latest generation, that they may grow up in the knowledge of God and Jesus Christ, whom he has sent unto the world, whom to know is life eternal.

The New Church Office Building

I will give way to my brethren to speak as the Spirit may impress them; but, before I conclude: I have had jotted down a few statements of facts which I presume will be interesting, at least to those present at this conference.

As you know, for the last sixty-odd years the Church has had its headquarters in the little old buildings which were erected by President Brigham Young, away back in the early 50s, and which at the time served the purpose very well, and have continued to do so until now; still they have become worn with age, and not quite in keeping with the progress of other things. A couple of years ago we determined to construct a building which would afford office room for our various organizations. Previously, however, a very creditable building had been erected for the Presiding Bishopric, and for the Relief Societies and other organizations of the Church. But we concluded that we would build a house that would furnish suitable accommodations for the Presidency and others, and at the same

time would be a monument of the real character of the work in which we are engaged. I am happy to say that we have practically completed it, although we have been delayed on account of the lack of facility on the part of some of those who have contracted to furnish material with which to complete the adornment of the walls. We are waiting for marble. I am pleased to say that we have used, in the adornment of the interior walls of our building, as far as it was possible, home materials—marble and onyx and precious stones that exist in great abundance in Utah, and it is therefore practically a home-made building. There has been expended for the erection and equipment of the new Church Office Building, \$864,562.

Temples and Other Church Buildings

There has been expended, up to date, on the erection of the new temple at Cardston, Alberta, Canada, \$209,668, and it is still in process of erection.

There has been expended in the erection of the temple in the Hawaiian Islands, and which will be completed during the current year, \$50,520.

There has been paid out of the tithes during the year 1916 for the support of the missions, \$213,610. In addition to this, property has been purchased in Brooklyn, New York, and a mission house erected thereon, which has cost the Church \$51,802.

The Church has purchased mission property in the South African Mission during the year which has cost \$9,333.

The Church has purchased, also, additional real estate adjoining our mission property at Independence, Missouri, at a cost of \$5,000.

We have paid for a new chapel in St. Louis, Missouri, \$6,400.

In the year 1915, the Thomas D. Dee Memorial Hospital, of Ogden, was transferred to the Church, and since that time there has been expended for its maintenance and erection of a beautiful nurses' home, \$33,587.

During the year 1916 the Church has contributed toward the erection of ward and stake meeting houses, \$177,736.

Other Expenditures

We have not been unmindful of the poor, not only in the stakes of Zion, but in the missions. There has been expended for charity through the different Church activities, for the year 1916, \$308,951.

We have continued to maintain the Church schools, and there has been paid out for this purpose, during 1916, \$365,832.

No doubt the Church Auditing Committee will give you

other items, and more in detail, of the expenditures which have all been made for the benefit of the Church.

Miscellaneous Statistical and Other Information

There has been the usual increase in the membership of the Church. Information concerning the increase in the missions is incomplete, this year, in consequence of the Great War.

At the close of the year 1916 there were 819 wards and 73 organized stakes of Zion, and there were 21 missions. There were in the mission field, 1 patriarch, 61 high priests, 209 seventies, 876 elders, and 188 lady missionaries, making a total of 1,335 missionaries in the field.

There has been a very marked improvement in ward teaching, both in the quality of the teaching and in the regularity of the visits to the homes of the Latter-day Saints by the teachers. Some of the stakes of Zion have had every family visited every month of the year, and in two or three stakes of Zion, every family has been visited every month for several years past. This regular work of the ward teachers is having its effect in improved attendance at sacrament meetings, priesthood meetings, and other ward and stake activities. As you know, my brethren and sisters, the main object of this work, the visiting of the teachers to the homes and the families of the Church, is to ascertain whether there is any need there, whether any are sick or poor or faithless, or in any way in need of succor and assistance, that that which is needful might be rendered unto them.

A considerable increase is shown in the labors of our people in the temples. During the year 1916, 419,257 ordinances were performed in our temples. Of that number, 66,035 were performed in the Manti temple; 131,805 in the Logan temple; 28,035 in the St. George temple, and 193,414 in the Salt Lake temple. In 1916, the ordinances performed were 88,000 in excess of the previous year, and is the largest in the history of the Church.

The Latter-day Saints hospital has reached its full capacity in the accommodation of patients. The Dee hospital has also been running at its full capacity.

Since our last conference, the Idaho stake of Zion has been organized, being part of the Bannock stake, with Nelson J. Hogan, president; and the following wards have been organized:

Ogden Thirteenth, Ogden stake; Richmond South, Benson stake; Highland Park, Granite stake, Montpelier Third, Bear Lake stake; Meadowville, Idaho stake; Crystal, Pocatello stake; Marysville, Sevier stake; Farmington North, South Davis stake.

Elder Sylvester Q. Cannon has been appointed president of the Pioneer stake, and Elder S. Norman Lee president of the Box Elder stake.

President William Gardner of the New Zealand mission, who returned in 1916, was succeeded by Elder James Lambert as mission president.

Elder Hyrum W. Valentine, president of the Swiss and German mission, has succeeded in getting home safely, and Elder Angus J. Cannon has taken his place as president of the Swiss-German mission. By the way, we have been warned that it was not prudent to use the word "German" mission, in connection with the appointment of our elders, as our dear English neighbors were a little jealous of that name. We therefore dropped the word "German," and it now is the Swiss mission.

Since our last conference, President Francis M. Lyman of the Council of the Twelve, has passed away, and Elder Heber J. Grant has been appointed President of the Twelve. Elder Stephen L. Richards has been appointed a member of the Council of the Twelve.

Elder Joseph S. Wells, of the General Church Auditing Committee, has passed away.

Of the presidents of the stakes of Zion we have lost by the hand of death since our last conference, President Oleen N. Stohl of the Box Elder stake, President William McLachlan, of the Pioneer stake, and President George E. Stoddard of the Union stake.

The following brethren and a sister laboring in the mission field have passed away:

Horace S. Brown, of Kanab, Utah, died in South Carolina, Southern States mission, April 6, 1916, of typhoid fever.

Wilford I. Freckleton of Eureka, Utah, died in Hull, British mission, February 27, 1917, of spinal meningitis.

Sister Adella Haynie, of Manassa, Colorado, died at Saint Louis, Missouri, Feb. 7, 1916.

Herald Eugene Smith of Provo, Utah, died at Honolulu, Hawaiian mission, September 11, 1916, of kidney trouble.

Leonard J. Wayment, of Warren, Utah, died July 21, 1916, upon reaching home from the British mission.

No Nationalities Among the Latter-day Saints

In speaking of nationalities we all understand or should that in the Church of Jesus Christ of Latter-day Saints there is neither Greek nor Jew nor Gentile; in other words, there is neither Scandinavian nor Swiss nor German nor Russian nor British, nor any other nationality. We have become brothers in the household of faith, and we should treat the people from these nations that are at war with each other, with due kindness and consideration. It is nothing but natural that people who are born in a land, though they may have emigrated from it, who have left their kindred there, many of them, that they will naturally have a tender feeling toward their fatherland. But the Latter-day Saints who have come from England and from France and from Germany and Scandinavia and Holland, into this country, no matter what their country may be involved in, it is not our business to distinguish them in any way by criticism or by complaint toward them, or by condemnation, because of the place where they were born. They could not help where they were born, and they have come here to be Latter-day Saints, not to be Germans, not to be Scandinavians, not to be English or French, or to belong to any other country in the world. They have come here to be members of the Church of Jesus Christ of Latter-day Saints, and good and true citizens of the United States, and of the several states in which they live, and other places throughout the world, where Latter-day Saints are building homes for themselves.

I have heard the story that a poor girl was actually denied employment in an American household, because she happened to be born in a foreign land, and because there is such a great prejudice wrought in the minds of some of the people against that country—not against the people; the people are innocent, the people are blameless. You must not condemn the people, however much you may judge and condemn their leaders, who

place their people in jeopardy, and demand their life blood for their maintenance in positions of prominence and power. Their leaders are to blame, not the people. The people that embrace the gospel are innocent of these things, and they ought to be respected by Latter-day Saints everywhere. Treat our neighbors, our brethren and sisters that have come to Zion for the purpose of worshiping God according to the dictates of their conscience, like Latter-day Saints, not as English, or French, or Scandinavian, or German. They are Latter-day Saints. They are our brethren and our sisters, our neighbors, and they are helping to build up this great country of ours, and we must respect them and uphold them in the purest kindness, love and compassion; and with sorrow that their native countries are in the terrible plight that they are, for which they are not responsible.

The Truth Has Made Us Free

May God bless you. Forgive me for trespassing so long upon your valued time. I feel in my heart the truth, I believe I am right with the help of God. I claim nothing for myself. I am nothing of myself, but the truth has made me free, and I thank God for it. I can face my brother and my sister anywhere in the world, in life or death with the consciousness that I have never wronged one of my fellow beings that I know of, and I think I know. I therefore feel that I am right, and if so, it is due to the gospel, and to my association with men of God, all the way down from my childhood, and I am thankful for it. I feel proud and grateful and most happy that I am associated with you. I look upon the faces of this multitude of men before me, and I recognize in them, as every honest man must, the features and faces of noble, honest men; men who have lived pure lives; and the women are the best that ever lived. There are no wives better than our wives. There are no mothers better than our mothers; no sisters better than our sisters, nor any quite so good, as we believe. They are the best in all the world. That is my testimony. God bless you, is my prayer, in the name of Jesus. Amen.

Notes

Highest Scoring Wards Wanted

To Stake Committees on Special Activities: Please send at once to General Secretary Moroni Snow the name of the two wards in your stake scoring highest number of points in the reading course per their enrollment. Give name of ward, exact number of points scored, and also the joint enrollment. This

request is made for the purpose of determining which two associations are entitled to the sets of books to be given by the Deseret Sunday School Union and Deseret News Book Stores. No reports will be considered after May 25.

The Best Essay on the Utah Pioneers

The *Improvement Era* offers a prize of \$25 to any person not under eighteen nor over twenty-five years of age, for the best essay on the Utah Pioneers.

The essay should be written as an appreciation of the Pioneers. It should contain some one point of appreciation, with two or more associated and related points subsidiary to the leading point.

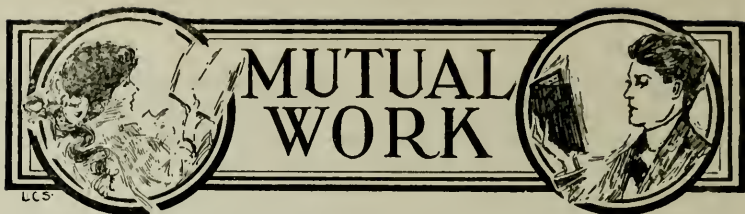
The leading point might be suggested and selected from the religious, economic, or sociological results accruing to the present generation from the labors of the Pioneers. It might treat on what present day citizens have received as a legacy from the Pioneers, such as inspirations to loyalty, or to any other division of character, like spiritual growth, love of truth, chastity, charity, respect for authority, knowledge of God, courage, genuine success, the lasting verities, and many other kindred topics which will suggest themselves to you.

Historical and eulogistic views are not so much what we want as an appreciation of the values, to the present generation, that have accrued from the toils, lives, and labors of the Pioneers, and the inspiration that we have received from their loyalty, their love of God, and of the truth, or from any other excellencies in their character.

You can gather from these remarks about what we desire in this essay. It should, of course, be founded on one topic which should be well developed, in from two to four thousand words, and be in the hands of the editor by June 1, 1917.

Baby Week

Will be celebrated throughout the United States, May 1 to 6, unless other dates are chosen and announced through the newspapers. This will be a nation wide campaign inaugurated by the Childrens' Bureau, Department of Labor of the Government, and co-operated in by various organizations, with the two fold purpose (1) to give the mothers and fathers of a community the opportunity of learning the most important facts with regard to the care of the baby; (2) to bring home to the community a knowledge of the facts regarding the needless deaths of its babies, and a realization of the ways in which it must protect them. It is hoped that all persons, as well as organizations, will unite to effect some permanent good for the babies.



Annual M. I. A. Conference

The following excellent thoughts were given by Elder Thomas Hull, one of the speakers at the Y. M. M. I. A. special officers' meeting, Sunday, October 8, 8:30 a. m. Read them carefully:

I. *What is a Conference?*

A meeting for consultation, discussion or instruction, an interview or interchange of opinions.—*Century Dictionary*.

Our M. I. A. Conference will be held Friday, Saturday and Sunday, June 8, 9 and 10, with a Boy Scout and Bee-Hive Girl Demonstration on Thursday evening. Let us make it indeed "a meeting for consultation, discussion, and instruction." Every stake board and each association should have at least one representative in attendance. Rates will begin early enough to bring all who attend, from all points into the city on Thursday, June 7, in time to spend the day in Salt Lake City and then attend the Scout Demonstration in the evening. The Church schools will affiliate with us this year. The schedule of meetings will be as follows:

Thursday evening—Scout Demonstration.

Friday morning—Opening joint officers' meeting. At 2 p. m., Boy Scout and Bee-Hive Girls meetings; at 4 p.m., tryouts in the public speaking contest. Evening—Social to stake officers.

Saturday morning—Separate officers meetings.

Saturday afternoon—Joint meeting of Y. M. and Y. L. M. I. A. officers with Church school teachers.

Saturday evening—Finals in public speaking contest.

Sunday morning—Separate officers' meeting.

Sunday afternoon and evening—Public meetings in the Tabernacle.

II. *Why Should You Be There?*

1. To show your interest in the work.
2. To meet your fellow workers and M. I. A. friends from all over the Church, and to secure the M. I. A. spirit and polish which comes from such contact.
3. To get, at first hand, the instruction you need for successful performance of your work.
4. To compare your experiences with others and get the benefit of their experiences and so adopt their successful methods and avoid their mistakes.
5. To secure down to date information and equipment for your work.

III. *What Should You Do Before You Come?*

1. Have all your associations fully organized, your officers and leaders selected and appointed at your closing meeting, or if you did not hold such a closing meeting, then call upon the bishops and, with their co-operation and counsel, do this work.

A few weeks before the date of these closing meetings a letter, signed by President Heber J. Grant, was sent to all the Stake Presidents, asking them to request the Bishops, so far as possible, to have these officers selected and sustained at the closing meeting. A copy of this letter was sent to each of our stake su-

perintendents. Make use of these letters, if the work has not already been done. Take your copy with you and visit the bishops and get them to carry out its suggestions.

2. Make arrangements to have at least one representative from every ward in your stake at the conference, and also have as many of your stake board members there as possible.
3. See to it that you are prepared intelligently to represent your stake and report its condition.

IV. *What Should You Bring with You?*

1. Enthusiasm.
2. The consciousness that you have come with a definite purpose to absorb all there is to learn at the meetings and by association with the workers, and so, to equip yourself the more perfectly to perform your work and bless your community.
3. A desire to learn yourself and help others.

V. *What Should You Do When You Come?*

1. Attend *all* the meetings. Do not forget that you have come, first of all to represent your associations and stakes and to attend to *their* business.
2. Take an active interest in all proceedings; not merely as a listener, but also as a participant. Come prepared to give as well as take—absorb and radiate.

VI. *What is Your Personal Value to the Conference?*

1. The inspiration of your presence. It is helpful to all to see you all; then, "In the multitude of counsel there is wisdom."
2. The testimony of your presence. Your presence testifies that you believe not only in M. I. A. work but in the divinity of the mission of the Prophet Joseph Smith, and of the Great Work he founded.
3. The joy you bring to the leaders. Your interest and earnestness is the reward and recompense for *their* labors.

VII. *What Should You do when You Return?*

1. Begin *at once* to plan for the coming active season—for the convention, etc.
2. Introduce and carry out, during the summer—four months—such suggestions as you have received at the conference for summer work, as shall best suit your conditions, plus your own ideas.
3. Call your workers together—officers, class teachers, scout leaders, vocation counselors, etc., and report to and discuss with them the work and spirit of the conference. In other words, hold a little conference with them.
4. Keep busy so that you will be fresh and "fit" when the regular season opens.
5. Having sought and obtained the spirit of the conference, carry it home and disseminate it throughout your stake. See that *at least every officer* shall be given an opportunity to imbibe it.

Suggestive Programs, Sunday Evening, Summer

Joint Sessions, M. I. A.

The General Boards offer the following programs, on the general topic "America," for use in the Sunday evening joint meetings of the associations. Each program may be used as a separate unit, but the result should be more effective if they are presented as a series, and the audience made to appreciate this fact. It is suggested that as far as possible, home talent be used:

- I. *The Land of Promise—America.* (For May.)

- a. America a Promised Land (Book of Mormon, 1 Nephi 2:20; 4:14; 5:5; 6:22; 7:1; 13; 18; 22; 23; 10:13; 2 Nephi 1:3; 5-8).
- b. Discovery and settlement by Europeans. Prophecy thereof (1 Nephi 13:10-15). Columbus, the Pilgrim Fathers (American History).
- c. A new and mighty nation. Prophecies of the rise of the United States, its protection by Divine power from all other nations, and the nature of its government. "A land of liberty" (1 Nephi 13:16-19; 22:7; 11 Nephi 10:10-14, 19).
- d. People free from kingly oppression. No kingly rule. A government of and by the people. Divine approval of this form of government (1 Nephi 10:11; Doc. and Cov. 58:8; 101:77).
- e. Statue of "Liberty Enlightening the World." Significance of the monument.

Declamation—"The Landing of the Pilgrim Fathers"—Mrs. Hemans.

Declamation—Opening and closing paragraphs of the Declaration of Independence.

Reading—"O Saints, Have You Seen" (L. D. S. Hymn Book, p. 70).

II. *American Inventors and their Work.* (For June.)

- a. The spirit of mechanical invention stronger in America than in any other land.
- b. Many of the most useful inventions have originated and have been perfected in America.
- c. American inventions are characterized by their usefulness to mankind.
- d. Among the host of American inventors the following four are suggested as examples. The inventions of these four men have made necessary human labor easier of accomplishment, and thereby men and women have been given time and opportunity for more self-development and larger service. If preferred, other inventors such as the Wright Brothers (the aeroplane), Thomas A. Edison (the talking machine), S. F. B. Morse (the telegraph), and Alexander Graham Bell (the telephone) may be discussed.
- e. Eli Whitney (the cotton gin).
- f. Charles Goodyear (the vulcanizing of rubber).
- g. Cyrus Hall McCormick (the reaper).
- h. Elias Howe (the sewing machine).

General Reference: *Leading American Inventors*, by George Hies (Henry Holt & Co., 1912). If this book is not available, consult an encyclopedia, or the town or school library.

III. *How Can We Serve Our Country?* (For July.)

- a. Sustain the government (12th Article of Faith). b. Keep informed.
- c. Prepare ourselves to give service in time of need. d. Uphold the law. e. Be consistent in speech and action. f. Practice economy.
- g. Keep physically strong, mentally awake, morally straight.

Declamation—Preamble to the Constitution.

IV. *America the Wonderland.* (For August.)

- a. Her mountains. b. Her lakes. c. Her rivers. d. Her forests. e. Her national parks. f. Her prairies. g. Her deserts. h. Her harbors. i. Her glaciers.

Note.—The speaker should select from the above list the topics which appeal to him most.

References: Carpenter's *North America*; Stoddart's *Lectures*.

Reading, "Forest Hymn," by Wm. Cullen Bryant.

V. *American Patriots* (For September).

- a. President Woodrow Wilson, *The Story of His Life*, by Wm. Bayard Hale (Doubleday Page & Co.).
- b. Admiral George Dewey, *Four American Naval Heroes*, Mabel Barton Bebel (American Book Co.).

- c. Ex-President Theodore Roosevelt, *The Boy and the Man*, by James Morgan (McMillan Co.)
- d. General U. S. Grant, *Four American Patriots*, Alma Holman Burton (Warner School Book Co.)

Declamations: "Webster's Reply to Hayne," "The Alternative," by Patrick Henry.

VI. *American Ideals*. (For October.)

- a. The Spirit of Liberty.
 - 1. Bequeathed by pilgrim and revolutionary fathers.
 - 2. Maintained by the institutions of the country.
- b. Equality.
 - 1. The Constitution—"All men are created equal."
 - 2. The right of self-government.
- c. Reverence.
 - 1. For Deity.
 - 2. For sacred institutions.
 - 3. For home.
- d. Cleanliness of manhood.
- e. Purity of womanhood.
- f. Love of justice.
- g. Loyalty.
 - 1. To country and its institutions.
 - 2. To the flag.

Reading: "Lincoln's Gettysburg Address."

Music: "Star Spangled Banner," "America," "Stars and Stripes Forever" (instrumental selection, by Sousa), "I Salute Thee, Old Glory" (Boy Scout chorus), "Flag of the Free," "Our Mountain Home So Dear," "There is Beauty in the Forest," "O Ye Mountains High," "Utah, the Star of the West," "My Valley Home" (Stephens), "Flag without a Stain" (solo), "Idaho, my Idaho," or any music of your own state.

Prizes Offered for Vacation Time for Boys

The Y. M. M. I. A. Committee on Vocations and Industries are again offering prizes for certain industries. They say:

"This will be the year of years for western people! Whether engaged in agriculture, manufacturing or commerce they may prosper. More than mere personal gain, every man and boy has a patriotic duty to perform. The world is crying for food. Our country in the present crisis will need everything which can be produced. Let's do our share to make this *big, new, throbbing west* produce to the limit.

"A great chance we have to get our boys started in industry. Every wide-awake M. I. A. officer can probably think of a score of things the boys of his community can do to spend a profitable vacation. Let's start right now. Get the boys to think about what they can do. Tell them of the encouragement offered by the M. I. A. Boys' Industrial Contest. After they have thought it over and "coolly" resolved to do something worth while, enroll them in the contest and send their entry blanks in promptly.

"We are sending you a sample blank for each ward of your stake. Let us know how many more you need. Urge our boys to also enroll in the potato crop, and pig, and poultry clubs being conducted by the schools. Let's help them to get started right, and then inject the "pep" and enthusiasm to keep them going. Our work is not finished until the reports are returned in the fall.

"Please read the rules carefully, and if everything isn't clear, write for more information. See *Aralia* for winners in last year's contest. Your boys can do just as well."

General Efficiency Report of Y. M. M. I. A. for March, 1917

STAKES	Member- ship	Average Attend- ance	Special Activities	Scout Work	Social Work	EXA	Fund	Vocations and Industries	Stake Board Meetings	Ward Officers' Meetings
Alberta	10	10	10	10	10	10			10	
Alpine		10	10		10	10			10	
Bannock										
Bear Lake	10		10		10				10	
Bear River	10	10	10							
Beaver	10		10		10					
Benson										
Big Horn	10		10		10	10	10	10	10	10
Bingham			10	10	10				10	
Blackfoot			10		10			10		
Boise										
Box Elder			10		10	10	10		10	10
Cache			10	10	10			10	10	10
Carbon										
Cassia	10		10		10				10	10
Cottonwood										
Curlew									10	
Davis North										
Davis South	10	10	10	10	10	10	10	10	10	10
Deseret	10		10			10			10	
Duchesne										
Emery										
Ensign			10	10	10			10	10	10
Fremont										
Granite			10	10	10					
Hyrum			10		10				10	
Idaho		10	10		10	10			10	
Jordan			10	10					10	
Juab										
Kanab			10	10	10			10		
Liberty			10	10	10					
Malad										
Maricopa										
Millard			10		10					
Moapa							10			
Morgan										
Nebo			10	10	10					
North Sanpete			10	10	10					
North Weber			10		10			10		
Ogden			10		10	10				
Oneida			10		10	10		10	10	
Panguitch										
Parowan										
Pioneer			10		10					
Pocatello			10	10	10				10	10
Portneuf										
Raft River			10		10	10	10		10	10
Rigby										
Salt Lake			10	10	10		10	10	10	10
St. George										
St. Johns										
St. Joseph			10							
San Juan			10		10			10		
San Luis										
Sevier										
Shelley				10	10				10	
Snowflake	10		10						10	
South Sanpete										
Star Valley										
Summit										
Taylor										
Teton										
Tooele										
Uintah										
Union	10	10	10	10	10	10		10	10	10
Utah			10	10	10			10		
Wasatch	10		10	10	10					
Wayne	10		10						10	10
Weber		10	10		10					
Woodruff										
Yellowstone		10	10		10			10	10	10
Young										

A stake report should be sent to the Secretary of the General Board, 21 Bishop's Building, Salt Lake City, Utah, by the 10th of each month, to be published monthly in the EXA. When the report shows that the requirements in General Efficiency have been reached, it is indicated by placing 10 in the proper space. When stakes are below in General Efficiency requirements, it is indicated by a blank. (See IMPROVEMENT EXA. August, 1916, for regulations)

Plan NOW for Summer

The
University of Utah
Summer
School

24th Annual Session

June 11 to July 20, 1917

STUDY. Widely varied, systematic, carefully directed; meeting the requirements for a college degree and for the teaching certificates and diplomas.

RECREATION. Significantly planned and supervised, rich in character.

ACQUAINTANCESHIP WHICH COUNTS. Fifty instructors among whom are always persons of national reputation. One thousand students—your colleagues in a great profession.

**Do You Intend
to Teach Next Year**

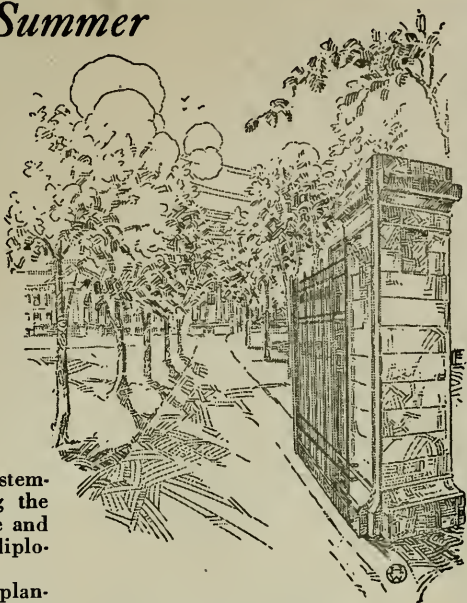
If you hold a county certificate you can renew it for next year only by means of the Teachers' Reading and Study Course. You may not renew as formerly by examination in prescribed subjects. The University has organized the work of this course into a regular course of instruction. It will be offered in the Summer School of 1917 under expert instruction. Six hours college credit. Accepted by the State Board of Education in lieu of its own examination.

Rural Education
Agricultural Education
General Science for Junior
High School Teachers
Hygiene and Sanitation
Vocational Guidance
Play Writing
Play Production
Teachers' Reading and
Study Course

Seventy other courses attractive
to forward-looking teachers and
homemakers.

Write for Catalogue

University of Utah
SALT LAKE CITY



TWENTY-ONE STORIES for the March *Era* story contest were submitted. According to the decision of the judges the winning story is "Only a Woman to Deal With," by Mrs. L. N. A. Giese, Rogers, Arkansas. The second place was won by Annie D. Palmer, of Provo, by a story entitled, "Reclaimed." For the April contest we have received twenty-two stories. The winning title will be named in the June number of the *Era*. The final contest of this series will be held on May 5. All who have stories to submit should have them in the hands of the editor by that date.

THE BEST ESSAY ON THE UTAH PIONEERS.—Read the editorial note on this subject. The *Era*, through the courtesy of Mr. Preston Nibley, is offering \$25 for the best essay on The Utah Pioneers, to any person not under eighteen nor over twenty-five years of age. Read the suggestions and conditions in the editorial note of this issue. All manuscripts must be in the hands of the editor by June 1, 1917.

GENERAL EFFICIENCY REPORT.—Thanks to superintendents of stakes who have reported monthly their general efficiency; thirty did not report at all during the season. The report for the month of March appears in this issue. It speaks for itself. The work that has been done in the associations is really better than represented in the reports. Many stakes lack only a ward here and there to make them efficient. The Salt Lake stake is a fair example. From the detail report, furnished us by Superintendent Wilford A. Beesley, the wards in that stake range from sixty to one hundred per cent, while the average of the stake is seventy. Only one ward in the stake is one hundred. South Davis stake has reached one hundred. Union stake comes next with ninety. Altogether we are quite satisfied with the first year of our efficiency report.

Improvement Era, May, 1917

Two Dollars per Annum with Manual Free

Entered at the Post Office, Salt Lake City, Utah, as second class matter
Address, 20 Bishop's Building, Salt Lake City, Utah

Joseph F. Smith, { Editors Heber J. Grant, Business Manager
Edward H. Anderson, { Moroni Snow, Assistant

TABLE OF CONTENTS

The Sacred Grove—Scene of Joseph Smith's First Vision	Frontispiece
Mother	569
Christ in the Traditions of American Native Races—II.....	B. H. Roberts..... 571
On Villa's Trail in Mexico—IV. Illustrated.....	Hon. Anthony W. Ivins..... 598
The Great White Fleet. A Poem.....	Viva Huish Ray..... 603
The Broken Vase.....	William A. Hyde..... 604
Zion, What a Happy Lot is Thine. A Poem.....	Lewis Bingham..... 612
Shooting the First Bear. Illustrated.....	Frank R. Arnold..... 613
The Naturalized Alien. A Poem.....	Lurana Sheldon..... 617
Quince, the Roan Pacer of the Shadscale. A Story.....	Albert R. Lyman..... 618
The Desert Wind. A Poem.....	Lowry Nelson..... 625
Moral Education of the Adolescent—VI.....	Nevel K. Young..... 626
Church Prizes for Potatoes and Wheat.....	Bishop Charles W. Nibley..... 634
Give Us Strength to Do the Right. A Poem.....	Samuel Biddulph..... 638
War with Germany.....	Prest. Woodrow Wilson..... 639
Editors' Table—Our Duty to Humanity, to God and to Country	President Joseph F. Smith..... 645
Notes	655
Mutual Work	658
General Efficiency Report of Y. M. M. I. A. for March	662



**FOR Really Good
BOOKS** for your
family, send to us.
Our specialty is to
help you select the
RIGHT BOOKS.



**SUNDAY SCHOOL
UNION
BOOK STORE**
44 East on So. Temple.

Joseph Smith as Scientist

By Dr. John A. Widtsoe

One of the best scientific expositions
of the teachings of the Prophet Joseph
Smith yet published.

Cloth Binding.....75c

Paper Binding.....25c

Send Orders to **MORONI SNOW**,
General Secretary,
20-22 Bishop's Bldg., Salt Lake City

TELEPHONE, Wasatch 351

Jos. Wm. Taylor

Utah's Leading Undertaker
and Licensed Embalmer

Fine Funeral Chapel, Private Parlor,
Show Rooms and Morgue

OFFICE OPEN DAY AND NIGHT

21, 23 and 25 South West Temple Street
SALT LAKE CITY, UTAH

For

**SOUTHERN
CALIFORNIA**

Take

The **SALT LAKE ROUTE**
The Direct Line

TWO CRACK TRAINS:
"Los Angeles Limited"
"Pacific Limited"

DAILY



Wm. Warner, A. G. P. A.
Salt Lake City, Utah.

Travel More Locally

at
Little Cost

via

Oregon Short Line



**HALF FARE SUNDAYS-
SLIGHTLY MORE
SATURDAYS-MONDAYS.**

Ask your Agent for Details

"Utah's Most Popular
Music House"



EDISON

Diamond-disc PHONOGRAPHS

*They
RE-CREATE
MUSIC*

Numerous great artists—singers and instrumentalists—have sung and played in direct comparison with EDISON'S RE-CREATION of their work. And the musical critics of more than 100 of America's leading newspapers, in the columns of their own papers—admit that *they cannot distinguish between an artist's voice or instrumental performance and EDISON'S RE-CREATION of it.*

Daynes-Beebe Music Co.
ESTABLISHED 1860
SALT LAKE CITY, UTAH
613-5 MAIN
JOSEPH J. DAYNES, JR. PRESIDENT
CAPITAL \$250,000.00
"OLDER THAN THE STATE OF UTAH"

Mention the ERA,
and ask for Catalog.

LIFE INSURANCE

Protects your family if you die

Protects you if you live

Ask about our plan which helps you to accumulate
an estate at the same time you are protecting your family

WE WANT GOOD AGENTS IN EVERY TOWN

ASSETS
MORE
THAN A
MILLION
DOLLARS

Beneficial Life Insurance Company

Joseph F. Smith, President Vermont Bldg., Salt Lake Lorenzo N. Stohl, Vice-Pres. & Mgr.

**FARM
IMPLEMENTS
VEHICLES
HARDWARE**

**Consolidated
WAGON & MACHINE
Company**

DIRECTORS

JOSEPH F. SMITH	GEO. T. ODELL
W. S. MCCORMICK	G. G. WRIGHT
THOMAS R. CUTLER	JAMES. H. MOYLE
WILLIAM SPRY	C. S. BURTON
HEBER SOOWCROFT	JAS. L. WRATHALL
W. W. ARMSTRONG	MALCOLM A. KEYSER
R. P. MORRIS	GRANT HAMPTON

**50
STORES
IN
UTAH
AND
IDAHO**

WHEN WRITING TO ADVERTISERS, PLEASE MENTION THE IMPROVEMENT ERA